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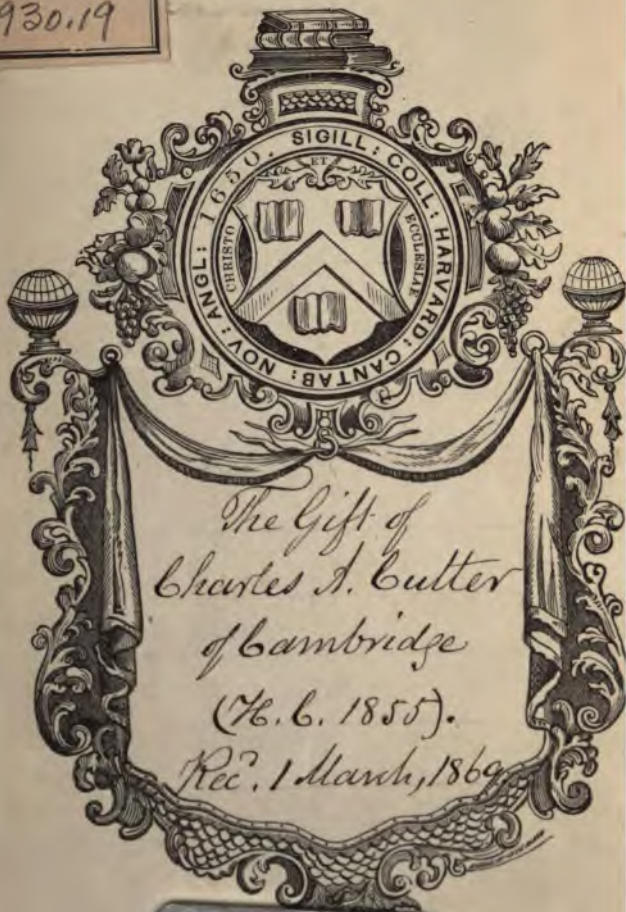
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STEPS TO THE ALTAR;

A

MANUAL OF DEVOTIONS AND MEDITATIONS

FOR THE

BLESSED EUCHARIST

COMPILED BY

A PARISH PRIEST.



EIGHTH EDITION.

New-York.

STANFORD AND SWORDS, 137, BROADWAY

1852.

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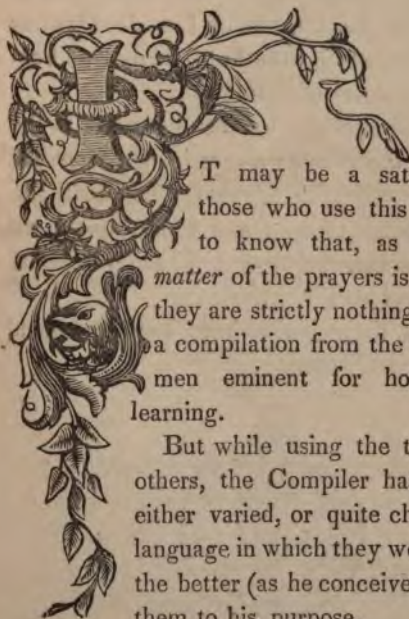
If he ask *how often* we should receive this Sacrament, he ought to have an answer in the words of an ancient writer:—

“Receive it *as often as you can*, that the Old Serpent, seeing the Blood of the true Paschal Lamb upon your lips, may tremble to approach you.”

BISHOP WILSON.

JOHN E. M'GOWN, PRINTER,
106, FULTON-STREET.

NOTICE.



T may be a satisfaction to those who use this little book to know that, as far as the *matter* of the prayers is concerned, they are strictly nothing more than a compilation from the writings of men eminent for holiness and learning.

But while using the thoughts of others, the Compiler has generally either varied, or quite changed, the language in which they were clothed, the better (as he conceived) to adapt them to his purpose.

His object was to furnish a Manual, which,

from simplicity of language, might be useful to a larger class than can profit by the excellent preparatory offices in common use.

The works of Bishops ANDREWES, COSIN, KEN, and WILSON, may be mentioned as chief sources from which matter has been drawn. Great use has been made of LAKE'S *Officium Eucharisticum*, and a little has been derived from more ancient stores of devotion.

Regard to simplicity has also been had in the selection of the didactic pieces in Appendix II., but, as they may with advantage be made the subject of much thought and study, it was not considered so essential there as in the devotional part of the volume.

Several of these pieces have been borrowed from other compilations.





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STEPS TO THE ALTAR.

The Sunday Before.

You should begin your preparation for a devout and profitable reception of the Holy Communion as soon as notice is given in church of its intended celebration.

Therefore, on the evening of the same day, when your usual prayers are over, and you are still upon your knees, set before your mind the great work you have in hand, and the great blessing you will soon receive, by meditating seriously and devoutly on the following passages of Holy Scripture:—

“From the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles ; and in every place incense shall be offered unto My name, and a pure offering : for My name shall be great among the heathen, saith the Lord of Hosts.”—Mal. i. 11.

“Then Jesus saith unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life ; and I will raise him up at the last day.”

“As the living Father hath sent Me —”

live by the Father; so he that eateth Me, even he shall live by Me.”—John vi. 53, 54, 57.

“Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My Body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it: for this is My Blood of the new testament, which is shed for many for the remission of sins.”—Matt. xxvi. 26, 27, 28.

“The Cup of blessing which we bless, is it not the communion of the Blood of Christ? The Bread which we break, is it not the communion of the Body of Christ? For we being many, are one Bread and one Body; for we are all partakers of that one Bread.”—1 Cor. x. 16, 17.

“What reward shall I give unto the Lord for all the benefits He hath done unto me? I will receive the cup of salvation, and call upon the name of the Lord.”—Ps. cxvi. 11, 12.

“I will wash my hands in innocency, O Lord, and so will I go to Thine altar.”—Ps. xxvi. 6.

After an earnest consideration of the holy lessons which are taught you in these texts, lift up your heart and say,

O Lord Jesus Christ, Who art a Priest for ever, and Who hast said, My Flesh is meat indeed, and My Blood is drink indeed; I believe that Thou art the Christ, the Son of the living God, Who camest into this world, and art present in this Sacrament. Lord, increase my faith.

Visit, I beseech Thee, O Thou God of Mercy, and cleanse my conscience, that our Lord Jesus Christ, when He cometh, may find in me a mansion prepared for Himself, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.

Our Father, Which art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done in earth, as it is in heaven; give us this day our daily bread: and forgive us our trespasses as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evil. Amen.

May the words of my mouth, and the meditations of my heart, be always acceptable in Thy sight, O Lord, my strength, and my Redeemer.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

For reading in the course of this day, you may take No I. Appendix II.



*The Monday Before.*REMEMBRANCE OF CHRIST'S SUFFERINGS AND
DEATH.

AT MORNING PRAYER.

Text.—"He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."—Isa. liii. 5.

I give Thee humble thanks, O blessed Jesus, Who, to help our weak memories, which lose so easily all heavenly things, and to impress Thy great love upon our souls, hast ordained the Holy Sacrament of Thy death, and said, "Do this in remembrance of Me."

I know too well, from sad experience, how little I remember Thee, and all that Thou hast suffered for me, and how needful Thy commandment is.

Every temptation, every vanity, is apt to steal my heart from Thee, and therefore, with Thy dying words, Thou biddest me be mindful of Thee.

O let my heart love none but Thee, and let my love for Thee conduct me always to Thy Table, that there I may taste and see, and never more forget the mighty love which Thou hast shown for me, and for all sinners such as I am.

By my sins Thou wert crucified, O Lord.

O Thou Who alone canst change the heart,

be pleased to change mine, lest Thou be crucified afresh by me.

Give me new grace, new love, new strength, and resolution, that henceforth I may give myself entirely to Thy service, as Thou didst give up Thyself upon the cross for me. Amen. Amen.

Here say Psalm xxii. (which is prophetical of the sufferings of Christ, and of the worship that should be paid Him after His triumph over death.)

Our Father. &c.

[At Christmas, Easter, &c., say here the proper Collect—from the Prayer-Book, if you do not say it in your daily prayers; but, if you do, from Appendix I.; or you may use both if you think proper.]

God the Father, God the Son, God the Holy Ghost, be with me and with mine, now and at the hour of death. Amen.

For reading this day, take No. II. in Appendix II.

Observation 1.—If you have not time to say the Psalms named at Morning and Evening Prayer, rather than omit them quite, use them at some other part of the day. At the end of the Psalm say always:

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen..

Observation 2.—Before you begin to say the prayers, always meditate a short time on the text which is set before them. This will place the subject of each prayer clearly before your mind, and enable you to pray with greater devotion.

AT EVENING PRAYER.

Text.—"Who His Own Self bare our sins in His Own Body on the tree, that we, being dead to sins, should live unto righteousness; by Whose stripes ye were healed."—1 Pet. ii. 24.

I give Thee humble and most hearty thanks, O God our heavenly Father, for all Thy goodness shown to me and all men: but, above all, for the wondrous love and mercy which sent Thine only Son, our Saviour Jesus Christ, to suffer death upon the cross for our redemption.

And praised be Thy name, O Lord, for Thy regard to our infirm forgetful hearts, which moved Thee to ordain a perpetual memory of that His precious death until His coming again.

Give me grace to remember that my sins were the cause of those sufferings, and make my longing and desire after the Sacrament of His death as great as I feel and confess my need of it to be.

But how shall a sinner such as I am approach Thy holy feast? How shall I dare to eat the children's bread, who am not worthy to gather up the crumbs that fall under Thy table?

O Lord, my guilt makes me fear to come, and yet makes me not dare to stay away; for where else can I be cleansed from all my sins?

Yes, I will come to Thee, O Lord, for those who come to Thee, Thou wilt not, I know, cast out.

Grant to me, therefore, gracious Lord, that I may so remember before Thee the death and sufferings of Thy Son, that they may avail to the remission of my sins. Grant that I may so eat the Flesh of Thy dear Son Jesus Christ, and drink His Blood, that my sinful body may be made clean by His Body, and my soul washed through His most precious Blood, and that I may evermore dwell in Him and He in me. And this I beg for His merit's sake. Amen.

Here say Psalm cxlii. (in which we may consider that we hear Christ speaking in the days of his humiliation, and prophesying (in verse 9,) that all, who were worthy, should believe in Him when His sufferings were accomplished.)

Our Father, &c.

[At special seasons the proper Collect.]

God the Father, God the Son, God the Holy Ghost, be with me and with mine, now and at the hour of death. Amen.

The Tuesday Before.

COMMEMORATION OF THE SACRIFICE OF CHRIST

AT MORNING PRAYER.

Text.—"From the rising of the sun even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering,"—Mal. i. 11.

O Lord, our heavenly Father, Whose well-

beloved Son, our Saviour Jesus Christ, did offer up Himself to Thee upon the altar of the cross, a full, perfect, and sufficient sacrifice for the sins of the whole world, and did ordain a pure, unbloody offering of bread and wine, as a memorial before Thee for ever of that most precious sacrifice ;

Grant unto me, I beseech Thee, and to all who with me shall approach Thine Altar, that we may come before Thee with clean thoughts and pure hearts, with bodies undefiled, and minds sanctified, and may perform a service acceptable to Thee, through the same Jesus Christ, our Lord. Amen.

All things are Thine, O Lord, which are in heaven and which are in earth ; yet with this offering, which Thou hast ordained, I desire to make another.

Lord, in the sincerity of my heart, I offer unto Thee myself, to serve and obey Thee all the days of my life.

Accept me, Lord, unholy though I am, for the sake of That Holy Life once offered on the cross.

O send out Thy light and Thy truth, that they may lead me, and bring me to Thy holy hill, and to Thy dwelling, that I may go unto the Altar of God, even unto the God of my joy and gladness, and give thanks unto Thee, O God, my God, for ever : through Jesus Christ. Amen.

Say Psalm cx. (which is prophetical of the everlasting priesthood of Christ, v. 4 ; of His humiliation and glory, v. 7 ; Melchisedek was a type of Christ, Heb. v. ; his offering, like that ordained by Christ, bread and wine, Gen. xiv. 18.)

Our Father, &c.

[The proper Collect, if there is one.]

God the Father, God the Son, &c.

For reading, see No III. in Appendix II.

AT EVENING PRAYER.

Text—"The sacrifice of the wicked is an abomination unto the Lord ; but the prayer of the upright is His delight."
—Prov. xv. 8.

I know, O Lord, that if I should stay till I am worthy to come, I should never come near Thine Altar ; and, therefore, though I am unworthy of so unspeakable a mercy, yet I beg for Thy grace to make me worthy, or at least to make me such as Thou wilt accept.

Wash me thoroughly from my wickedness, and cleanse me from my sin : for I acknowledge my faults, and my sin is ever before me.

O Thou Who hast sent Thy Son to call sinners to repentance, have mercy upon me, and grant me true repentance unto life.

Make me a clean heart, O God, and renew a right spirit within me.

Give thine angels charge concerning me, that they may keep me in all my ways.

Set a watch, O Lord, before my mouth, and

keep the door of my lips. Turn away mine eyes lest they behold vanity; and let not my heart be inclined to any evil thing. Order my steps in Thy Word, and so shall no wickedness have dominion over me.

Let me bring to Thee the offering of a contrite heart, and be satisfied with the pleasures of Thy house, even of Thy holy temple: through Jesus Christ our Lord. Amen.

Psalm xxvi.

Our Father, &c.

[The proper Collect.]

God the Father, &c.

The Wednesday Before.

CHRIST THE FOOD OF OUR SOULS.

AT MORNING PRAYER.

Text.—"I am the Living Bread which came down from heaven: if any man eat of This Bread, he shall live for ever: and the Bread that I will give is My Flesh, which I will give for the life of the world."—John vi. 51.

The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season.

Thou openest Thy hand, and fillest all things living with plenteousness; and Thou wilt not be wanting unto me, unworthy sinner as I am. For Thou, our heavenly Father, knowest that our

soul, as well as body, hath need of food that it may live.

Therefore Thou dost provide, that in Thy house, the Church, the Bread of grace and of the Word should be broken for us in plenty.

There the Living Bread which came down from heaven is set before us all.

O precious food ! O the great love and mercy of the Eternal Father !

Grant, O God, that I may be so nourished by this heavenly Bread, and so strengthened for my journey through this wilderness the world, that I may walk in the strength of that meat, even unto the mount of God : and this I beg for Jesus Christ's sake. Amen. Amen.

Psalm xxiii.

Our Father, &c.

[The proper Collect.]

God the Father, &c.

For reading, take No. IV. in Appendix II.

AT EVENING PRAYER.

Text.—"I am that Bread of life."—John vi. 48.

Lord, give us evermore this Bread, the Bread which came down from heaven and giveth life unto the world.

O sacred Bread ! O Bread that strengtheneth man's heart, which whosoever eateth, shall live

for ever ; whosoever eateth not, hath no life in him !

How amiable are Thy dwellings, Thou Lord of Hosts ! My soul hath a desire and a longing to enter into Thy courts, O Lord, where Thou dost dispense the Bread of life, and givest meat to them that fear Thee.

O merciful Lord Jesus, look upon Thy servant in Thy goodness : incline Thine ear unto me, and hear me, for I am poor and in misery Strengthen my sin-wearied, hungry soul, O Thou Who art the Bread of Life. Refresh me, faint and thirsty, on my way, with those streams of living water which flow from Thy wounded side, Thou Rock of Ages. Let me be satisfied with the plenteousness of Thy Father's house : make me to drink of the river of Thy pleasures. For with Thee is the well of life, and in Thy light shall we see light. Amen. Amen.

Psalm cxlv.

Our Father, &c.

[The proper Collect.]

God the Father, &c.



The Thursday Before.

RECOVERY AND HEALTH FROM CHRIST ALONE.

AT MORNING PRAYER.

Text.—"They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance."—Luke v. 31, 32.

O Thou Who art the life of men, behold me dead in trespasses and sins. I come to Thee, O Lord, as Thou dost call me. I come to Thee that I may have life.

Thou art the Physician of my soul, Who hath borne stripes Thyself, that all my sickness might be healed.

For I am that sick man, O Lord, whom Thou camest from heaven to heal.

I come to Thee, therefore, sorely wounded as I am, with so many evil passions, covered with the leprous spots and stains of so many wilful sins ; for Thou, Lord, if Thou wilt, canst make me whole :

And Thou hast given, for the medicine of my soul, the sacrament of Thy most precious Body and Blood.

Have pity on me, therefore, gracious Lord.

O Lord, be merciful unto me ; heal my soul, for I have sinned against Thee. Amen Amen

Psalm ciii.

Our Father, &c.

[The proper Collect.]

God the Father, &c.

For reading, take No. V. in Appendix II.

AT EVENING PRAYER.

Text.—"Unto you that fear My Name shall the Sun of Righteousness arise, with healing in His wings."—Mal. iv. 2.

Rise upon me, O Sun of Righteousness, and shine with full power into my darkened soul.

Send down Thy softening, healing influences, and restore my diseased nature.

Make me a clean heart, O Lord, and renew a right spirit within me.

Subdue in me all un holy passions; mortify all sinful desires, and destroy all things that are contrary to thy holy will. Amen. Amen.

O merciful Father, assist me, I beseech Thee, now and always, with Thy Holy Spirit, that, utterly forsaking my old sins, I may draw near to Thine Altar without presumption, and be made partaker of Thy grace.

Work in me by Thy mighty power, that this communion of the holy Body and Blood of Thy Christ, which in Thy mercy Thou hast vouchsafed to Thy sinful creatures, may inspire me with faith that need not be ashamed, and with love unfeigned; may fill me with wisdom, and heal my soul and body; may avert all evil from me, and enable me to perform all Thy commands

that having watched, and served Thee while the day lasts, I may stand with boldness before the judgment seat of Christ ; in Whose most holy Name I offer now my prayer. Amen.

Psalm cxliii.

Our Father, &c.

[The proper Collect.]

God the Father, &c.

The Friday Before.

HUMILIATION FOR SIN.

AT MORNING PRAYER.

Text —“ O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord : say unto Him, Take away all iniquity, and receive us graciously.”—Hos. xiv. 1, 2.

Almighty and everlasting God, Who hatest nothing that Thou hast made ; and dost forgive the sins of all them that are penitent ; create and make in me a new and contrite heart, that I, worthily lamenting my sins, and acknowledging my wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ, our Lord. Amen.

Assist me mercifully with Thy grace, O heavenly Father, that I may be enabled duly to try and examine all my words and actions, and so to

search into the most secret thoughts of my heart, that I may be able to see myself as I am seen by Thee.

Lord, I confess and bewail my sinfulness, and my utter unworthiness, to present myself at Thine Altar. But Thou canst give true repentance, and forgive the penitent. Do both, O gracious Father, and then, behold, I shall be clean to come before Thee.

For my many and grievous sins against Thy will and word, especially since the last solemn time of my humiliation and confession, I might justly have been cut off in the midst of my days; but in the multitude of thy mercies, Thou hast spared me. Accept, therefore, O Lord, I beseech Thee, of my unfeigned sorrow for my past transgressions, and grant that I may no longer presume upon Thy mercy; but let Thy long-suffering and forbearance lead me to amendment of my sinful life, and to my perfect pardon at the day of judgment, through Jesus Christ, our Lord. Amen.

You may say on this day Psalm li., with any others of the penitential Psalms (which are those appointed to be used in the service for Ash-Wednesday.)

Our Father, &c.

[The proper Collect.]

God the Father, &c.

Read No. VI. in Appendix II.

SELF-EXAMINATION.

“Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.”—1 Cor. xi. 28.

As Friday was the day of our Lord’s passion, and for that reason has been commanded to be kept as a day of fasting and humiliation, it is the most proper time for that solemn examination, of “yourself, and of your estate both toward God and man,” which, according to the injunction of St. Paul, is a necessary part of your preparation for this Sacrament.

On this day, therefore, you should, with all seriousness, and with earnest prayer for the aid of God’s Holy Spirit, try and examine your own habits, tempers, and inclinations, “by the rule of God’s commandments, and whereinsoever you shall perceive yourself to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourself to Almighty God, with full purpose of amendment of life.”—*See the first Exhortation in the Communion Office.*

But if you wish to perform this duty properly when you are preparing for Communion, you must accustom yourselves to it at other times. Every evening of your life you should spend a short time in thinking over the events of the day, that, where aught has been amiss, you may confess it at once to “your Father Who seeth in

secret," and entreat His mercy for the past, and grace to aid you in the time to come.

You will also do well to write down on paper the sins, or, at least, the chief sins of which you become conscious, that they may not pass away from your memory; and then, when joining in the Confession at Church, and receiving the Absolution which follows it, but above all, at your next Communion, you should particularly bear them in mind, and apply to them each expression of penitence, the declaration of God's pardon, and the promises of renewal by His grace.

You should not say anything on this paper about any improvement you may hope you have made, nor anything about your religious feelings; lest Satan make it a snare, and that which is meant to humble you tend rather to conceit and vanity. Simply write down your sins, as plainly as you can, without a word of explanation; and after you have remembered them before God at the time of Communion, and received the Sacrament which conveys "remission of sins, and all other benefits of Christ's passion," you will generally, it is thought, do well to destroy the paper which contains them.

To make this direction the more clear and easy, I will show you by a few examples how you may note down those faults which you discover upon self-examination.

The sins here named are not so great as many into which you might fall ; but the mention of them will remind you the better on that account how very strict a watch you must keep over yourself:—

May 24th. Saturday.—In afternoon was careless about my duty, and spent half an hour in idleness, though quite well.

"Thou, God, seest me." "Not with eye-service, as men-pleasers."

25, Sunday.—Did not attend, or try to attend, during the thanksgiving, and some other parts of the service.

26th, Monday.—Led away by vanity to take credit for something, though I did not deserve it. "From lying lips, and a deceitful tongue, good Lord, deliver me."

When walking alone, gave way to the vain and wrong thoughts that assail me so often.

N.B.—From many little things lately, I see I am becoming more conceited. "Clothe me with humility, O Lord, and preserve me from this sin and folly."

If, in this manner, you keep an account of the sins of which you become daily conscious, you will have a constant motive to humility, and a very useful help to memory when you examine yourself more strictly before Communion. At that time, indeed, you will probably always have reason to add to your list of faults, however close an account you may have kept before. For it is to be expected that your more earnest prayers and confessions then will bring you to a greater knowledge of the evil of your heart ; and though you may not be able to recollect more acts of sin than you have learnt from your

daily self-examination, yet you ought, certainly, at that time, to obtain a greater insight into those corrupt dispositions from which they proceed. For those who are weighed down by the burden of their sins, or find difficulty in guiding themselves, and so "require further comfort or counsel," a remedy has been provided, which though bitter at the time, like all good medicines, conveys a very great and lasting benefit. Such persons are directed to go to the Priest of their parish, or "to some other discreet and learned minister of God's word," and open his grief, that by the ministry of God's holy Word, he may receive such ghostly counsel and advice, as may tend to the quieting of his conscience, and avoiding of all scruple and doubtfulness. If "the remembrance of past wickedness is grievous unto you," (as indeed it should be to all,) be not afraid to "open your grief;" if you are "tied and bound with the chain of your sins," neglect not to be loosed. Whatever means of grace we have, God gave them to be used.

SELF-EXAMINATION BEFORE COMMUNION.

Before you begin to call your sins to remembrance, pray earnestly for God's grace to aid you; and say—

Behold, Lord, I am about to search into my own heart; but my heart is deceitful above all things, and desperately wicked, and how can I know it?

O Thou Who searchest the heart, and triest the reins, discover to me all the evils and deceits of my heart, that I may confess, and bewail, and forsake them, and obtain mercy.

Lord, hear me ; Lord, help me, for the merits of Jesus Christ, my Lord and Saviour. Amen.

Whenever, as you are examining yourself by the help of the questions which follow, you have reason to hope that you are not guilty of anything there named, or of any tendency to it, (but beware of self-deceit, and do not decide too easily that you are pure,) you should at once thank Him who has so far preserved you, and say—

Not unto me, O Lord, but unto Thy Name be the praise, for Thy loving mercy, and for Thy truth's sake.

In like manner, *whenever* your conscience answers *Guilty*, humble yourself at once before Him against Whom you have sinned, and say—

Lord, be merciful unto me ; heal my soul, for I have sinned against Thee.

The Questions.

FIRST COMMANDMENT.

KNOWLEDGE AND REMEMBRANCE OF GOD.

1. Have you indulged any doubts concerning any article of the Christian faith ?

2. Have you distrusted, or presumed on, or despaired of, the mercy, or goodness of God ? Have you not, at times, been forgetful of His

providence, and acted as if things came to pass without him, or as if you could do without His help and blessing? Have you not been discontented with your lot? Have you not been fretful when in pain or distress?

3. Have you not forgotten to thank God when you have received kindness from Him? Do you *strive* to preserve a grateful recollection of all you owe to Him?

4. Have you not regarded men more than God; so as to do wrong knowingly, or to neglect some duty, that you might not be laughed at, blamed, or thought unlike other people? Have you not obstinately followed your own wishes, though you knew at the time they were contrary to the will of God?

5. Do you daily read or hear read some portion of the word of God, as the daily Lessons and Psalms, or at least such a part of them as you can, with prayer that you may have grace to live accordingly?

6. Do you strive to remember that God is ever with you and in you? Do you always keep in mind the account you will one day give?

7. Do you think of God the Father as of Him who created and preserves you? Of God the Son, as of Him who saved you by His own sufferings, and will be your Judge? Of God the Holy Ghost, as of Him who is given you to make you good and holy? And do you strive

to act and feel accordingly towards these three Holy persons ?

SECOND COMMANDMENT.

THE WORSHIP OF GOD.

1. Have you not been irregular or inattentive at your morning or evening prayers ? If so, was it from laziness, hurry, or wilful indulgence in idle or conceited thoughts ? Have you made the most of any opportunities your way of life allows you of saying your prayers at other times in the day also ?¹

2. In church do you labor to give yourself wholly to the duties of the place ? Do you join with heart and lips in the Confession, Psalms, &c. ? Do you receive the Absolution and the Blessing with humble faith and thankfulness ?

¹ In the evening, and morning, and at *noon-day* will I pray, and that instantly ; and He shall hear my voice "—Psa. lv. 18. Besides morning and evening, three hours of the day were once generally marked by prayer, and are so now by many good Christians : namely, the third (or nine o'clock in the morning) at which time the Holy Ghost came down, Acts ii. 15 ; the sixth, or noon, because then our Lord was crucified, Luke xxiii. 44 ; and the ninth, or three in the afternoon, at which time He gave up the Ghost, Mark xv. 34. Perhaps most might find time to observe them in some way ; at least so far as to fix their thoughts devoutly on the great events which happened at those hours, and to say the Lord's Prayer. At all events, noon brings to the most busy a pause in their daily tasks, and some portion of that leisure should be given up to God.

Do you follow in your mind every petition which the Priest offers, and make it your own by saying Amen distinctly after it? Do you listen to the Lessons, &c., with meek reverence and a desire to profit by them?

3. Have you found yourself disposed to be irregular and thoughtless in your duties towards God when in a strange place, among people you are not used to, travelling, &c.?

4. Do you honor God with your body as well as spirit, by kneeling, bowing, and standing in His worship as it is fit to do?

5. Have you encouraged heresy or schism, by attending the meetings of those who dissent from the Church of Christ; by buying, reading, or lending their books, or in any other way?

THIRD COMMANDMENT.

REVERENCE DUE TO HOLY THINGS.

1. Are you always careful not to use any holy name or word in a light, idle mood? Do you not at times read or listen to serious subjects without due reverence and respect?

2. Have you ever used God's holy Name to serve a bad purpose? If so, how often? Have you not been willing to be thought more religious than you are, to gain the praise of men,

&c.? Are you fond of talking about your religious feelings?¹

3. Have you cursed any one in your heart, or with your lips? If so, how often?

4. Do you endeavor to bear in mind the solemn vow to God which was made in your name when you were baptized; and which you took upon yourself to keep when you were confirmed?

FOURTH COMMANDMENT.

OBSERVANCE OF SACRED DAYS, AND PROPER USE
OF ALL OUR TIME.

1. Have you profaned the Lord's day, or any other holy day, by forsaking (without necessity) the public worship of the Church, or by attending too much to business or amusement, to the neglect of holy exercises?

2. Have you taken advantage of *every* opportunity of coming to the Holy Communion? If you have stayed away when you might have gone, how often? Have you not sometimes come to it negligently and without repentance? How often?

¹ The blessed Virgin is an eminent instance of religious modesty. Though the most highly favored among women, from the great things that had befallen her, she seemed to have nothing she could speak of: "But Mary kept all these things, and pondered them in her heart." Luke ii. 19.

3. Have you kept the appointed fasts as set forth in the Prayer Book, by denying yourself in food, sleep, recreation, &c., as far as your health and circumstances admit, and by giving more time upon such days to the duties of prayer and repentance?¹

4. Are you industrious in your calling, and do you try to make a proper use of all your time? Have you not spent too much time in your amusements? How often? Have your amusements been always harmless?

FIFTH COMMANDMENT.

OUR DUTY TO THOSE ABOVE US.

1. Have you been wanting in love, respect, and obedience to your parents? Have you failed in respect and obedience to your master or mistress? to your teacher; to your spiritual pastors, the Bishop of your diocese, or the Clergy

¹It is not every one who can quite abstain from food: many will be prevented from weakness of body, many from incessant labor, &c. Poor persons, whose food is always plain and simple, need not attempt it; but *every one* may keep the fasts profitably (and certainly should attempt it) by using plainer food, (if there is room for it,) by abstaining from usual amusements, giving larger alms, giving more time to prayer, using the penitential Psalms, using confessions, &c. You will find out many little ways of self-denial if you are in earnest. There is a list of Fast-days after the Calendar in the Prayer Book.

of your parish ; or to any whom God has placed in authority over you ? Have you neglected to pray for them ?

2. Do you strive for a humble, teachable, submissive temper ? Do you endeavor to "honor all men," especially good men, however poor or unlearned they may be ?

3. Do you endeavor to do your duty to all about you, with kindness, meekness, and patience ? especially to those with whom God has most closely joined you ?

SIXTH COMMANDMENT.

GOVERNMENT OF THE TEMPER, AND CARE NOT TO INJURE OTHERS.

1. Have you given way to a sullen, passionate, or pettish temper ? How often ? From what did it proceed ? (From being put out of your way, disappointed selfishness, offended pride, envy, &c. ?) Have you in any way ill treated or insulted any one ? Have you stirred up others to quarrelling, or neglected to make peace where you could ? How often ?

2. Have you from your heart forgiven all who may have hurt you ? Do you try to think well of them, and to love them ? Do you pray for them ?

3. Have you not hurt the soul of your brother

by setting him a bad example? Have you never encouraged any one in sin, or vexed him for doing right, or allowed him to think you are not such an enemy to sin? How often have you done so?

4. Have you been guilty of cruelty to inferior animals? How often?

SEVENTH COMMANDMENT.

PURITY AND SIMPLICITY OF HEART AND CONDUCT.

Before you examine yourself upon this head, it will be well for you to say the following collect for purity:—

Almighty God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid; cleanse the thoughts of my heart by the inspiration of Thy Holy Spirit, that I may perfectly love Thee, and worthily magnify Thy holy Name, through Christ our Lord. Amen.

1. Have you committed any act of uncleanness; used any unchaste words; indulged any impure thoughts and fancies? If so, how often?

2. Have you looked at dangerous pictures, or read wicked books; entered into amusements, or gone into company that might give rise to temptation? How often?

3. Have you indulged your flesh by eating or drinking more than was necessary; by laziness and too much sleep? If so, how often?

4. Do you make much of your body, dressing gaily and expensively, &c.? Are you vain of your appearance? Has this ever led to any greater evil? How often?

EIGHTH COMMANDMENT.

UPRIGHTNESS OF HEART AND CONDUCT.

1. Have you taken anything that belonged to another? Have you, by selling at unfair prices, by neglecting the work you have been paid to do, or in any other way, defrauded your neighbor? If so, how often? Have you made amends for the wrong you have done?

2. Are you careful to live within your means? Do you avoid all vain expenses? Have you been negligent or backward in paying your just debts?

3. Have you broken or hurt anything that has been lent or entrusted to you, through carelessness, passion, or wantonness?

4. Do you take pains not to defraud the poor of a just portion of the goods which God has given you? Do you try to assist, *in every way you can*, the sick and needy, and all who, from distress, &c., have any claim upon you?

NINTH COMMANDMENT.

TO ESCHEW FALSEHOOD, AND NOT TO JUDGE
OTHERS.

1. Have you in any instance spoken untruly of another? How often? Have you taken pleasure in speaking of or alluding to the faults of others? Do you ever speak of them without a cause? Are you not too ready to think ill of others? Are you really sorry when you hear ill reports concerning them?

2. Have you ever said any thing ill-natured to, or of, any one, on account of his failings, infirmities, or misfortunes,—or because you have been offended by him? How often?

3. Have you told a lie for any reason whatever? Have you deceived any one in any other way? Have you allowed people to believe what was untrue, when it was your duty to set them right? Have you avowed the truth now, and taken shame to yourself for the falsehood?

4. Do you ever say or do anything that people may think you less religious than you are? Do you ever boast of any action, temper, or disposition which you know in your heart to be wrong?

5. Do you ever say or do anything that you may be thought better than you are?

6. Have you ever made known any secret that *has* been entrusted to you?

TENTH COMMANDMENT.

TO BE FREE FROM COVETOUSNESS : TO BE CONTENTED WITH OUR OWN.

1. Did you ever think of trying to obtain that which was another's in a wrongful way ? If so, how long did you indulge the thought ? Did you take any steps in consequence ?

2. Have you been discontented with your own share of anything ? Have you allowed yourself to be out of temper or out of spirits because you are not so well off as others ; not so much noticed, praised, or liked ?

3. What is your chief object in going through your daily work in the state of life to which you are called ? Is it the kingdom of God and His righteousness, or some fleeting worldly good ?

After you have thus examined your state before God, and done what is necessary to avoid forgetting those sins which you discover when you most wish to remember them ; confess them to God and entreat forgiveness of them in the following prayers :—

O God, to Whom vengeance belongeth, show Thyself ; but let it be in pity and compassion to Thy wretched and unworthy servant, who in all humility confess myself a wicked and most sinful creature.

I acknowledge those sins which, if I would, I cannot hide from Thee ; my sins of pride and vain-glory, of hatred and envy, of gluttony and wan-

tonness. I accuse myself of the wicked desires and thoughts which I have conceived ;* of the wanton and evil words which I have spoken ;* of the sinful and ungodly deeds which I have committed.*

[At these marks (*) confess the sins in each kind of which you have been guilty.]

I acknowledge and bewail these my manifold sins and wickednesses, which I have from time to time most grievously committed, by thought, word, and deed, against Thy divine Majesty, provoking most justly Thy wrath and indignation against me. I do earnestly repent and am heartily sorry for these my misdoings ; the remembrance of them is grievous unto me, the burden of them is intolerable.

Have mercy upon me, have mercy upon me, most merciful Father ! For Thy Son our Lord Jesus Christ's sake, forgive me all that is past ; and grant that I may ever hereafter serve and please Thee in newness of life, to the honor and glory of Thy Name, through Jesus Christ our Lord. Amen.

Forgive me my sins, O Lord ; forgive me the daily sins of my present life, and the past sins of my youth ; forgive me the sins of my soul, and the sins of my body ; my secret and whispering sins ; my presumptuous and crying sins ; the sins *that* I have done to please myself, and the sins *that I have done* to please others.

Forgive me my wanton and idle sins ; forgive me my serious and deliberate sins ; forgive me those sins which I know, and those sins which I know not ; the sins which I have so long hid from others, that they are now hidden from myself ; forgive me them, O Lord, forgive them all. Of Thy great mercy let me be absolved from all my offences, and of Thy bountiful goodness let me be delivered from the bonds of those sins which by my frailty I have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

Our Father, which art in heaven, &c.—deliver us from evil. Amen.

God the Father bless me. God the Son defend me. God the Holy Ghost preserve me. God the Holy Trinity be with me, now and for evermore.

If you are not hindered by want of time, you may use other prayers before the Lord's Prayer ; as, for example, any or all of the three last prayers in the Communion, any of the collects at the end of the Communion office, the collects for Ash-Wednesday, the first Sunday in Lent, Good Friday, &c. The Prayer Book will supply you with many that are highly useful

AT EVENING PRAYER.

Text.—"Let a man examine himself, and so let him eat of that Bread, and drink of that Cup."—1 Cor. xi. 28.

"O Israel, return unto the Lord thy God ; for thou hast fallen by thine iniquity."—Hos. xiv. 1.

A LITANY.

O God, the Father of Heaven, have mercy upon me a miserable sinner.

O God, the Son, Redeemer of the world, have mercy upon me a miserable sinner.

O God, the Holy Ghost, proceeding from the Father and the Son, have mercy upon me a miserable sinner.

O Holy, Blessed, and Glorious Trinity, three Persons and one God, have mercy upon me a miserable sinner.

Remember not, Lord, mine offences, nor the offences of my forefathers, neither take Thou vengeance of my sins : spare me, Good Lord ; spare Thy servant, whom Thou hast redeemed with Thy most precious Blood, and be not angry with me for ever.

Spare me, Good Lord.

From all evil and mischief, from sin, from the craft and assaults of the devil, from Thy wrath, and from everlasting damnation,

Good Lord, deliver me.

From all blindness of heart, from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and from all uncharitableness,

Good Lord, deliver me.

From fornication, and all other deadly sin, and

from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver me.

From the sin of ; from &c.

(here name those sins of which you know yourself to be guilty),

Good Lord, deliver me.

From hardness of heart, from contempt of Thy word and commandments, from any evil thought that may assault and hurt my soul,

Good Lord, deliver me.

From all adversities which may happen to the body, from noisome and infectious diseases, and from sudden death,

Good Lord, deliver me.

By the mystery of Thy Holy Incarnation, by Thine Agony and bloody Sweat, by Thy Cross and Passion, by Thy precious Death and Burial, and by Thy victorious Descent into Hell,

Good Lord, deliver me.

By Thy glorious Resurrection and Ascension, and by the wonderful coming of the Holy Ghost,

Good Lord, deliver me.

In all time of my tribulation, in all time of my

wealth, in the hour of death, and in the day of judgment,

Good Lord, deliver me.

I, who am a most miserable sinner, do beseech Thee to hear me, O Lord God ; and that it may please Thee to rule and govern me in the right way ;

I beseech Thee to hear me, good Lord.

That it may please Thee to give me a heart to love and dread Thee, and diligently to live after Thy commandments ;

I beseech Thee to hear me, good Lord.

That it may please Thee to give me increase of grace, to hear meekly Thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

I beseech Thee to hear me, good Lord.

That it may please Thee to strengthen me when I stand, to comfort and help me when I am weak-hearted, to raise me up when I fall, and, finally, to beat down Satan under my feet ;

I beseech Thee to hear me, good Lord.

That it may please Thee to succor, help, and comfort me, when I am in danger, necessity, or tribulation ;

I beseech Thee to hear me, good Lord.

That it may please Thee to give me, as at all times, so now especially, due preparation of mind, that I may be a meet partaker at Thy Holy Table;

I beseech Thee to hear me, good Lord.

To this end, I pray that it may please Thee to forgive mine enemies, persecutors, and slanderers, and to turn their hearts;

I beseech Thee to hear me, good Lord.

That it may please Thee to give me true repentance, to forgive me all my sins, negligences, and ignorances, and to endue me with the grace of Thy Holy Spirit to amend my life according to Thy holy Word;

I beseech Thee to hear me, good Lord.

O Son of God, I beseech Thee to hear me.

O Lamb of God, that takest away the sins of the world,

Grant me Thy peace.

O Lamb of God, that takest away the sins of the world,

Have mercy upon me.

O Christ, hear me.

Lord, have mercy upon me.

Christ, have mercy upon me.

Lord, have mercy upon me.

Our Father, &c.—deliver us from evil. Amen

O Lord, deal not with me after my sins.

Neither reward me after mine iniquities.

O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed me, save me and help me, I humbly beseech Thee, O Lord.

God the Father, God the Son, God the Holy Ghost, be with me and with mine, now and at the hour of death. Amen.

N. B.—If you are ever asked to communicate with a sick person (an office which you should never decline except from absolute necessity), and there is no time for a longer preparation, you will find great advantage in using the above Litany. If you have as much as a day's notice, it will be useful and desirable to go through the whole of what is here set down for Friday.

The Saturday Before.

RESOLUTION TO LEAD A NEW LIFE.

AT MORNING PRAYER.

Text.—"To have always a conscience void of offence toward God and toward men."—Acts xxiv. 16.

O most mighty God and merciful Father, Who, according to the multitude of Thy mercies, dost put away the sins of those who truly repent; open, O Lord, I beseech Thee, the eyes of Thy mercy upon me, Thy unworthy ser-

vant, who come to Thee, in grief and heaviness, to implore pardon for mine iniquities and sins.

Thy blessings and benefits I have abused, Thy judgments and punishments not feared, the means of my salvation too often neglected, and thus most grievously provoked Thy wrath and indignation.

But spare me, O Lord, for I confess my sins ; restore me, for I am penitent, and grant that hereafter I may lead a godly, righteous, and sober life, to the glory of Thy holy Name. Amen.

O crucified Saviour, how often, wretched sinner that I am, have I sinned against Thee, Who hast done and suffered so much for me, and now offerest Thyself to me to cleanse me from my past sin, and strengthen me against temptation.

But I desire, O gracious Lord, from this moment, to renounce everything that may displease Thee, and resolve, through the grace of Thy holy Sacrament, to resist all temptations, and to become wholly Thine ; for in my own strength I can do nothing ; but on Thee I depend entirely, O my Saviour and best Friend.

For Thy Name's sake, O Lord, for thy Love's sake, for Thy Promise' sake, teach me whatever Thou wouldst have me do, and then help me to do it.

Teach me, first, what to resolve upon, and then enable me to perform my resolutions, that I may walk with Thee in the ways of holiness

here, and rest with Thee in happiness hereafter. Amen. Amen.

O Holy Spirit, make my spirit holy, I beseech Thee, as Thou art holy.

Sanctify me, O Thou Sanctifier of the heart and reins, that I may be prepared to receive Him holily, Who is the Holy of Holies, to Thy glory ; to Whom, with the Father and the Son, be all glory, world without end. Amen.

Psalm xvi.

Our Father, &c.

[The proper Collect.]

[Here pray for those particular graces in which you have found yourself wanting.

There are several Collects in Appendix I. which will assist you in this. You can also find many in the Prayer Book by means of the Table there given.]

God the Father, God the Son, God the Holy Ghost, be with me and with mine, now and at the hour of death. Amen.

For reading, take No. VII. in Appendix II.

AT EVENING PRAYER.

Text.—"If thou wilt enter into life, keep the Commandments."—Matt. xix. 17.

Lord, I will lift up my hands to thy commandments, which I have loved ; open Thou mine eyes, that I may see the wondrous things of Thy law.

Incline my heart to Thy testimonies ; order

my steps in Thy Word, and so shall no wickedness have dominion over me.

I will walk in the path of Thy commandments, and will apply my heart to fulfil Thy statutes, always, even to the end.

O Lord God, be Thou my God, let me have none other gods but Thee (1st. Commandment);

Grant me this grace, good Lord.

O teach me to worship Thee in Spirit and in truth, with reverence of body, with the blessings of my lips, in private and in public (2d, 3d, and 4th Commandments);

Grant me this grace, good Lord.

Give me grace to honor all who have rule over me, by obedience and submission; and to love all those whom Thou hast given me, and to take due care for them (5th Commandment);

Grant me this grace, good Lord.

To be kind and do good unto all men, and to overcome evil with good (6th Commandment);

Grant me this grace, good Lord.

To keep my body in temperance, soberness, and chastity, my tongue from every idle word, and my heart from every unclean and idle thought (7th Commandment);

Grant me this grace, good Lord.

Give me grace not to desire unlawful gain

not to keep back what I justly owe, and to be content with such things as I have (8th Commandment);

Grant me this grace, good Lord.

To put away lying, bitterness, clamor, and evil speaking, with all malice, and to speak the truth in love (9th Commandment);

Grant me this grace, good Lord.

Not to lust evil lusts, not to be eager after the pleasures, the riches, and the vanities of this world, not to envy others for what Thou art pleased to give them (10th Commandment);

Grant me this grace, good Lord.

O teach me to do the thing that pleaseth Thee, for Thou art my God. Let Thy loving Spirit lead me forth into the land of righteousness.

For Jesus Christ's sake. Amen.

The first forty verses of Psalm cxix.

Our Father, &c.

[The proper Collect.]

[Prayers for particular graces.]

God the Father, &c.

Sunday, Before The Celebration.

AT MORNING PRAYER.

Text.—"Come unto Me all ye that labor and are heavy laden, and I will give you rest"—Matt. xi. 28.

Behold, Lord Jesus, thus invited, I will come ; not trusting in my own righteousness, but in Thy manifold and great mercies.

My soul is sick, O be Thou pleased to heal me : hungry and thirsty, do Thou feed me : poor and needy, do Thou pity and relieve me, my King, my Friend, my Guide, my Comforter.

But how can this be that Thou shouldst call me to Thee, and then give Thyself to me ? How shall a sinner come into Thy presence, or how canst Thou come to me a sinner ?

Thou knowest, Lord, that there is no good thing in me to deserve this mercy.

I confess my sinfulness, I acknowledge Thy goodness, and I give Thee thanks and praise for Thine exceeding love.

I am a grievous sinner, and yet Thou hast mercy and loving kindness even for me. Thou knowest how low I am sunk in sin, and yet, O my God, Thou dost humble Thyself to come to me.

But since Thou wilt have it so, be it unto me according to Thy word. I come, O gracious Saviour : let not my sins cause Thee to cast me out.

Turn Thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right spirit within me.

Shew me Thy ways, O Lord, and teach me Thy paths.

O stablish me according to Thy word, that I may live: and let me not be disappointed of my hope. Amen. Amen.

Psalm cxvi.

Our Father, &c.

[The proper Collect.]

[Prayers for particular graces.]

God the Father, &c.

If you have time, you may also say the Litany, which is given for use on Friday evening.

Observation 1.—It is an ancient and good custom for those who are about to receive this Sacrament, not to take any food in the morning before they communicate. This is done partly out of reverence to the Holy Sacrament, that “a portion from God’s board” may be the first which passes your lips that day; partly, because, when our bodies are fasting, our souls are generally more fitted for prayer and meditation and all holy exercises.

Those whose health permits them to attempt it may certainly hope to find benefit in the observance of this custom.

It is probable that all who are in the habit of using abstinence on the Fridays, and other Fast-days of the Church, might receive the Sacrament fasting, without injury to themselves. There is, however, more difficulty in this now than there was formerly, owing to the late hour at which it is usually administered.

Observation 2.—Before you go to Church, that you may have nothing to distract you there, you should settle with

yourself how much of your substance you ought to offer on the Altar.

In deciding this, remember that, if you give so little as *not to miss it*, you cannot expect God to accept it, and send a blessing in return. You must "not offer unto the Lord your God of that which costs you nothing."

You may consider the object for which the money is collected, whether it is for the relief of the sick and needy in your parish, or for building churches, or for promoting the conversion of the heathen, &c., and make your gift accordingly.

Again, if you have many opportunities of giving alms with your own hands, you need not give so much now. Remember, however, that what is offered to God thus solemnly upon the Altar, must be more acceptable to Him, and will bring down, as we may hope, a greater blessing.

If you have few or no opportunities of giving with your own hand, you ought to give now largely in proportion.

If you are poor, and have but little to give, do not be ashamed to give little. The widow's two mites were more acceptable to God than the great offerings of others, because she gave all that she had; they gave only what they could well spare.

If you are in debt, or have nothing to give, resolve to do some good work without hope of reward. If your heart is set upon it, you will easily find means of doing a kindness to some one worse off than yourself, or in some way needing assistance. Make up your mind to something of that sort, and offer it to God in secret prayer, while others are giving their alms. And this you might do always, whether you give alms or not.

Afterwards, lose no time in setting about the good deed which you have vowed. It has become a debt to God, and you must not rest till you have paid it.

Finally, whatever you do, do it "as to the Lord, and not to men."

Observation 3.—You are advised to make yourself well acquainted with the office of Holy Communion, so as at any time to know at once (without your Prayer Book) the part in which the Priest may be engaged. Otherwise, you will be liable to make mistakes in using the devotions which follow, and to have your mind disturbed and taken off, to your great loss.

Sunday, At the Celebration.

The office of Holy Communion is not printed here at full length, because, unless your hearing is imperfect, or you are so placed that you cannot hear the Priest distinctly, it may be quite as well for you merely to listen to him, except, of course, where you have to join with him, as in the Confession, &c. The effort to read and listen at the same time is, with some persons, injurious to devotion. If, however, you find it otherwise with you, you can use your Prayer Book.

When those who do not communicate are leaving the Church, you should collect yourself for that more awful service in which you are about to be engaged. Above all, you should be very careful not to think, or even to notice, who stays and who goes away. It is no business of yours, and might lead to uncharitable thoughts, which would deprive you of much of the grace you may expect from this blessed Sacrament. To turn your thoughts with more devotion towards it, you may read and meditate upon the texts in pages 9 and 10, which precede the prayer for the Sunday evening before.

When the offertory sentences are being read, listen very devoutly, and make a short prayer upon each: as that God will give you, and all that are with you before Him, grace to act according to that holy exhortation.

When you give your alms, say:

Blessed Lord, Who hast given me all that I possess, graciously accept this poor offering from Thy unworthy servant.

When the Priest presents the alms upon the Altar, say:

May our prayers and our alms go up before Thee, O God; and graciously accept them for Jesus Christ's sake. Amen.

And say further for yourself :

Keep me, O God, from all idle and vain expenses, that I may always have to give to him that needeth.

When the Priest places the Bread and the Cup upon the Altar, say :

Vouchsafe to receive these Thy creatures from the hands of us sinners, O Thou self-sufficient God !

Then follows the prayer for the Church militant ; and then an exhortation, setting forth the great benefit of worthily, and the great danger of unworthily partaking, and instructing you how you must receive, so as to obtain a blessing, namely, with penitence for the past, good purposes for the future, charity towards all men, and thankfulness towards God for His unspeakable mercies. Attend to every word of this exhortation : God is speaking by His minister. And pray that you may have grace to follow it in everything.

Then you are invited to draw near, and confess your sins to Almighty God.

While you are repeating the Confession after the priest, you should particularly have in mind those sins which you found in yourself when preparing for Communion, and desire grace to overcome. It is printed here at full length, because you have to join in it with voice as well as heart.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men ; we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us. We do earnestly repent, and are heartily sorry, for these our misdoings. The remem-

brance of them is grievous unto us ; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father ; for Thy Son, our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please Thee in newness of life, to the honor and glory of Thy name, through Jesus Christ our Lord. Amen.

Then the Priest gives the Absolution, every word of which you should drink in with thirsty ears. Apply it in your mind to those sins of which you are conscious : and devoutly believe that, if you are *truly* penitent, you are hearing the pardon of them pronounced, and be thankful. Remember that the benefit to be expected from this, and all the other means of grace must be according to the sincerity of your repentance. The greater your penitence the greater is the grace given.

When he has pronounced the Absolution, and you have answered Amen, say secretly :

May this pardon, O God, rest upon my soul, and seal the forgiveness of all my sins.

Be careful to apply to yourself the "comfortable words" which the Priest says next, and turn each sentence, as you hear it, to a secret prayer.

Thus, when the first of these sentences is read, you may say :

O Lord, give me grace to feel the burden of my sins, that I may always come to Thee for help.

At the second :

May I so believe and so obey, while I am

here, that I lose not that life eternal which Thou hast given me in the heavens.

At the third :

O Thou, Who camest into the world to save sinners, Lord, save and deliver me.

At the last :

O blessed Advocate, let thy Blood and Merits plead for me, that I may be forgiven all my sins.

When the Priest is preparing to use the prayer of Consecration, say :

Most merciful God, the Father of our Lord Jesus Christ, look graciously upon the gifts now lying before Thee, and send down Thy Holy Spirit upon this sacrifice, that He may make this bread and this wine the Body and Blood of Thy Christ.

O Thou, Who sittest at the right hand of the Father, yet art present with us, though unseen, come and sanctify with Thy Presence these Thy gifts, those who offer, and those who receive them. Amen.

Immediately after the Consecration, say :

Grant, I beseech Thee, Almighty God, that all we who are partakers of this holy Sacrament may be confirmed in godliness, may receive remission of our sins, may be delivered from the devil and his wiles, may be filled with the Holy Ghost, may be worthy of Thy Christ, and obtain everlasting life.

And together with us, remember, O God, for good, the whole mystical Body of Thy Son; that such as are yet alive may finish their course with joy; and that we, with all such as are dead in the Lord, may rest in hope and rise in glory, for Thy Son's sake, whose death we now commemorate. Amen.

If there is still time while the Priest is communicating, you may pray for him thus:

The Lord send thee help from the sanctuary, and strengthen thee out of Zion; remember all thy offerings, and accept thy burnt sacrifice; Grant thee thy heart's desire, and fulfil all thy mind.

The Lord receive this sacrifice at thy hands, to the praise and glory of His name, and to our profit, and the good of all His holy Church. Amen.

If there is time before you communicate, here pray for those graces which you need most (using the Collects, for that purpose in Appendix 1.), and say the prayers at pages 61, 62, for your friends, the Church, &c. If you have not time now, do this after you have received, or partly before, and partly after.

Just before you communicate, say:

Our Father, &c. . Deliver us from evil. Amen.

I will love Thee, O Lord, my strength.

Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God.

Whom have I in Heaven but Thee, O Lord, and there is none on earth that I desire in comparison of Thee.

Yet, Lord, I am not worthy that Thou shouldst come under my roof, but speak the word only, and my soul shall be healed.

Lord, be merciful unto me ; heal my soul, for I have sinned against Thee.

When you are at the Table, and the Priest is coming to you with the consecrated Bread, say secretly :

Thou hast said, that he that eateth Thy Flesh, and drinketh Thy Blood, hath eternal life.

Behold the servant of the Lord, be it unto me according to Thy word.

When the Priest offers you the holy Bread, follow his words *in your heart* with all possible devotion, turning them into a prayer for yourself, and answer softly, *Amen*, after the words " everlasting life."

Whilst you eat It, pray thus :

O Thou, Who art the Bread of Life, bring life and health unto my sin-sick soul.

After receiving It, say :

By Thy holy Incarnation and Thy Birth, by Thy Cross and Passion, good Lord, deliver me.

I have sworn, and am steadfastly purposed to keep Thy righteous judgments.

O hold Thou up my goings in Thy paths, that my footsteps slip not.

When the Priest is coming to you with the Cup, say :

What reward shall I give unto the Lord for all the benefits which He hath done unto me? I will receive the Cup of salvation, and will call upon the Name of the Lord.

When the Cup of Blessing is offered to you, say *Amen* devoutly after the words "everlasting life," as before.

After you have received It, say :

Praise the Lord, O my soul, and all that is within me, praise His holy Name.

Praise the Lord, O my soul, and forget not all His benefits ; Who forgiveth all thy sin, and healeth all thine infirmities ; Who saveth thy life from destruction, and crowneth thee with mercy and loving kindness.

When you have left the Altar, kneel down, and give thanks for the great goodness of God.

O most merciful Saviour, Christ Jesus our Lord, good art Thou and gracious, and of great mercy unto all them that call upon Thee !

For, when we had no being, Thou didst create us by Thy divine power :

When we were Thine enemies, Thou didst come down from Heaven and redeem us from the power of hell ;

And because we can neither live nor move, nor have any being, either in body or spirit, without Thee, Thou dost in Thine infinite goodness still preserve us by Thy Providence and means of grace ;

Nay, in a wondrous manner, Thou givest us of Thy Body and Blood, in this most holy Sacrament.

Magnify the Lord, O my soul, who art enriched by His many and great benefits, and let *my spirit rejoice* in God my Saviour ;

For He hath regarded the lowliness of His servant; He that is mighty hath magnified me; He hath filled the hungry with good things.

O give thanks unto the Lord, for He is gracious, and His mercy endureth for ever.

Here, while others are communicating, if you have time, employ yourself as you are directed in page 58, that is, in praying for yourself and others. When can you expect that God will be so ready to hear, as when His Church is solemnly pleading before Him the merits of the sacrifice of Christ, through Whom and for Whose sake, it is that we receive all that we have?

The following Collects will enable you to pray for friends, superiors, &c.

A PRAYER FOR THE WHOLE CHURCH.

Gracious Lord, I most humbly present before Thee that holy Sacrifice which Thy blessed Son once made upon the cross, in the behalf of all Thy Holy Church throughout the world;

Give unto us all, O God, a portion of all the good prayers in Heaven and earth, the intercession of our Lord, and the supplications of all Thy servants.

Give us grace, that we may walk worthy of that holy vocation wherewith we are called; that we who name the Name of Christ may depart from iniquity, and be united by the common faith, and by a holy charity; that no pride or jealousy, no prejudice or love of strife, may keep us any longer in darkness and division, but that we may,

with one mind and one mouth, glorify Thee, the Father of our Lord Jesus Christ. Amen.

A PRAYER FOR ALL PERSONS CONNECTED WITH US.

Remember, gracious God, for good, all those that are over us in the Lord, especially Thy servants the Bishops and Clergy of the Church.

Bless the Rulers of this country with a spirit of wisdom, justice, and the fear of God. Fill her councils with able men, such as fear God, men of truth, hating covetousness.

Be gracious to my dear *parents, brothers and sisters, to my dear husband, or wife, children and godchildren.*

Bless all my relations, benefactors, and friends : especially [*Here name any one for whom you are particularly bound to pray*]. Them that are good, preserve in goodness, and convert the wicked. And hear me, good Lord, when I commend unto thy tender compassion all that are in error and sincerely seek the truth : all such as are destitute of necessary means of instruction : all that are engaged in sinful courses, that they may have grace and strength to break their bonds : all that labor under trials and afflictions : especially . . . [*Here name, if you have any sick or afflicted person to pray for*] : all sick and dying persons, that they may omit nothing that is necessary to make their peace with Thee

before they die: and also such as never pray for themselves, that they may see before it is too late the danger of living without God in the world. These and all other necessities, for them, for me, and thy whole Church, I humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.

As a prayer for heathens, heretics, &c., you may use the third collect for Good Friday.

If there is still time, while others are receiving, you may spend it in saying such of the prayers in this book as best suit your wants; or in repeating Psalms, of which the 51st, 34th, 25th, and 43d, are very proper before communicating, and the 36th, 23d, and 103d after.

Or you may employ the time in meditating upon the following sentences; a most profitable exercise:—

Blessed are those servants, whom when their Lord cometh, He shall find thus doing.

Know ye not that ye are the temple of the Holy Ghost, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy.

Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

The hour cometh, and *now is*, when the true worshippers shall worship the Father in spirit and in truth.

Be ye followers of God as dear children, and walk in love as Christ hath loved us, and hath given Himself an offering and a sacrifice of a sweet savor unto God for us.

At the end of the Communion, say:

Glory be to the Father of mercies ; the Father of men and angels ; the Father of our Lord Jesus Christ.

Glory be to the most holy and eternal Son of God : the blessed Saviour and Redeemer of the world ; the Advocate of Sinners ; the Prince of peace ; the Head of the Church ; and the Deliverer of all that call upon Him.

Glory be to the Holy Ghost : the Spirit of truth ; the Spirit that searcheth all things ; the Comforter ; the Sanctifier ; and the Giver of Life.

All glory, and honor, and thanksgiving, and power, all love and obedience, to the ever blessed, undivided Trinity, now and for evermore. Amen.

Observation.—The Rubric directs that when any of the consecrated Bread and Wine remains after the communion, “the Priest and such other of the communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.”

You had better always see, before you leave the Church, that you are not wanted for this purpose. When it happens that you receive again, be very careful that you do it as directed, “reverently ;” that is, upon your knees and with much secret prayer.



Sunday, after the Celebration.

If you have time at any other part of the day, especially if you cannot be present at Divine Service again that day, you should place yourself before your Saviour, and implore his grace, in the following Collect:—

O Blessed Jesus, Who hast this day made me a partaker of Thy Body and Blood; Which Thy mercy hath given, and my faith hath received into my soul: Grant that I may never lose the benefit thereof; but put Thou Thy fear into my heart, that I may keep those vows and promises which I have this day made to Thee in my mind, that I may not sin against Thee. Endue me with all those graces which come from this precious Body and Blood, and hereafter bring me to thine everlasting glory, for Thy merits and mercies' sake. Amen.

Here you may say again the Collects for those graces which you need, or any other prayers from the Prayer Book that you find useful to you.

Then conclude with the Lord's Prayer, and this Blessing:—

The blessing of God Almighty, Father, Son, and Holy Ghost, be with me, and with all whom God has given me, this day, and for evermore. Amen.

A MEDITATION FOR SUNDAY EVENING.

Recollect, my soul, where thou hast been, and what thou hast been doing. Thou hast been

with the Lord of life ; and before God, angels and men, thou hast acknowledged Him, and devoted thyself to His obedience.

Remember that there may be but a few days before you must appear at the tribunal of Him, Who hath now entertained you at His table. The next sight you have of Him may be upon His throne, as one that is ready to judge the quick and the dead.

With what affection has the death of the Lord been now remembered ? Hast thou as sincerely renounced all thy evil ways, and consecrated thyself to the life of Christ, as thou hopest to be saved ? It concerns me nearly, O my soul, to keep Him ever in my thoughts, and to express Him in my life ; that when He comes, He may see himself in me, and behold His own image in righteousness and true holiness, fairly engraven on my heart. For many will say unto Him at that day, "Lord, we have eaten and drunk in Thy presence, and Thou hast taught in our streets ;" but He will say, "I tell you, I know not whence you are ; depart from Me, all ye workers of iniquity."—*From Bishop Patrick.*

Read this meditation with all care and seriousness, dwelling upon every thought in it, and pausing at the end of each sentence, that the meaning may sink deeper into your heart ; which indeed you must do, whenever you are engaged in holy meditation, if you wish for the best fruits from it.

When you have done, say :

Let the words of my mouth and the medita-

tions of my heart be alway acceptable in Thy sight, O Lord, my strength and my Redeemer.

AT EVENING PRAYER.

Text.—"Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."—1 Cor. vi. 20

O how plentiful is Thy Goodness, which Thou hast laid up for them that fear Thee, and that Thou hast prepared for them that put their trust in Thee!

It was love enough, my Lord and my Saviour, to give Thyself for me on the cross.

There Thou madest a sacrifice sufficient for the sins of the whole world.

And yet Thou hast done more than this.

Thou hast wrought new miracles of love, and, as if it were not enough to give Thyself for me on the Cross, Thou hast found out a way in the sacrament of Thy Body and Blood, to become the very food, the life, the strength, the support of my soul, to become one with me, to become the very soul of my soul.

Praise the Lord, O my soul, and forget not all His benefits.

Praised be the Lord daily, even the God Who helpeth us, and poureth His benefits upon us.

Blessed be my strong Helper, and praised be the God of my salvation.

I will love Thee, O Lord my King, I will

praise Thy Name for ever and ever. Amen
Amen.

O gracious Lord, forgive me all my sins, accept all my prayers and praises, supply all my wants, and establish me through Thy grace in every good word and work.

And I pray not for myself, alone ; but, grant, I beseech Thee, that the hearts of all who have this day received Thee may be joyful and glad in Thee ; and give repentance to all those who have despised and rejected Thee. Amen.

Almighty God, with Whom do live the spirits of them that depart hence in the Lord, and with Whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity ; I beseech Thee, that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect and to hasten Thy kingdom ; that I, with all those that are departed in the true faith of Thy holy Name, may have my perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory ; through Jesus Christ our Lord. Amen.

Psalm cxxvi.

Our Father, &c.

[The proper Collect.]

God the Father, &c.

The Monday After.

UNION WITH CHRIST AND WITH EACH OTHER
IN HIM.

AT MORNING PRAYER.

Text.—"The Cup of blessing which we bless, is it not the communion of the Blood of Christ? The Bread which we break, is it not the communion of the Body of Christ? For we, being many, are one Bread and one Body; for we are all partakers of that one Bread."—1 Cor. x. 16, 17.

O Father of mercies and God of all comfort,
Who out of the abundance of Thy love hast
given us Thine only-begotten Son, that whoso-
ever believeth in Him should not perish, but
have everlasting life.

I confess that I am a miserable sinner, and
unworthy of the least of Thy mercies.

Yet of thy goodness Thou hast called me to
the fellowship of Thy Son, and made me a par-
taker of Him.

Give me, therefore, I beseech Thee, such
grace that I may embrace Him in my heart, and
ever more possess Him as my own, that hence-
forth He dwell in me and I in Him, He be one
with me and I with Him, through the same
Jesus Christ our Lord. Amen.

O Blessed Jesus, teach me to love Thee
always; to have Thee in my heart, and to walk
always as in Thy Presence.

And give me grace, O Thou Who hast loved

me, for Thy sake to love my neighbor as myself; especially all good and holy persons, whom Thou hast washed in Thy blood and feedest with Thyself, the Bread of Heaven.

Remember and have mercy on my (dear parents, my husband, *or* wife, my children, brothers and sisters, godchildren, master *or* mistress, &c.) friends and relations; on all who have done me good and all who have done me harm; all whom I have offended, all whom I have hurt, or neglected to help in soul or body.

Pardon all those *with* whom I have sinned, all whom by precept, or example, I have led astray. Grant that we may henceforth all so live here that we may meet hereafter in the paradise of God.

Have mercy upon all Thy Holy Church; upon all the Clergy, particularly those who have the care of my soul, and grant that we may all live up to our calling, and so glorify Thy holy Name.

Give Thy grace and blessing to all Christian people; convert all unbelievers and sinners, and bring all strayed sheep back into Thy fold; particularly have mercy upon . . . [*Here you may name any one, for whom you desire God's guidance.*]

O blessed Spirit of God, proceeding from the Father and the Son, be with me and with all for whom I pray, and daily increase in us Thy manifold gifts of grace. Amen. Amen.

Psalm cxxxiii. (which speaks of the union of God's people in Christ, and the blessedness of it).

Our Father, &c.

[The proper Collect.]

God the Father, &c.

For reading, take No. VIII. in Appendix II.

AT EVENING PRAYER.

Text.—"Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God."—Eph. v. 2.

I give Thee humble thanks, O loving Saviour, for the grace Thou hast so lately vouchsafed to bestow upon me and upon others, Thy unworthy servants, even to bestow on us Thy Body and Blood to sustain our drooping souls.

Grant that this partaking of Thee may pour new life into our souls, that we may believe in Thee, love Thee, and follow Thee more heartily than we have ever done.

I humbly thank Thee, gracious Lord, for all the graces and blessings, in which Thy saints have communion one with another ; for breathing, through Thy holy Sacraments, into Thy Mystical Body, the Church, the Spirit of love and charity, that all that believe in Thee may love one another, and all join in loving Thee.

Make us ever more and more to be one with Thee and with each other, by giving us all more and more of Thine own Mind and Spirit. Amen.

O Eternal Father, to Thee I commend myself and all whom Thou hast given me, beseeching Thee to direct our lives in peace, and to grant that our end may be Christian and acceptable, and, if it please Thee, without pain.

Gather us unto the feet of thine elect, when Thou wilt and how Thou wilt, only without shame and sins.

And grant that we may find mercy and favor with all Thy saints who from the beginning have pleased Thee, Patriarchs, Prophets, Apostles, Martyrs, ~~Confessors, Saints~~, and every just spirit departed in the faith of Thy Christ.

Hear me, O Lord, and answer me, for the sake and through the merits of Thy Beloved Son our Saviour Jesus Christ. Amen.

Psalm cxxii.—(The city at unity in itself is the Church of Christ, all the members of which are joined to the same Head, and have all received the same Spirit.)

Our Father, &c.

[The Proper Collect.]

God the Father, &c.

The Tuesday After.

PERSEVERANCE IN THE NARROW WAY.

AT MORNING PRAYER.

Text.—"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they

shall run and not be weary; and they shall walk and not faint."—Is. xl. 31.

I have humbly offered unto Thee, O Lord, the sacrifice of a troubled spirit in union with the Sacrifice and Sacrament of the Body and Blood of Thy Son, my Saviour.

For I am grieved to have offended Thee, Who art so good, so kind, so merciful to me. I confess and bewail my many great and crying sins, particularly . . . [*Here name the sins into which you are most apt to fall.*]

I confess them in the bitterness of my soul. Would that I had never sinned against so good a God! Would that I had always preserved my baptismal innocence!

Yet for the sake of Him in Whom I have believed, Whom Thou hast given for the healing of my soul, accept my sorrowful petitions, and forgive me all my sins.

Henceforth, not in mine own strength, but through Thine aiding grace, I resolve to fight against, and to overcome, those sins which have brought me to such shame and misery.

Be pleased by Thy abundant grace and power, conveyed through Thy most holy Sacrament, to stablish, strengthen, settle me.

With my whole heart have I sought Thee, O let me not go wrong out of Thy commandments.

Hold Thou up my goings in Thy paths, that my footsteps slip not.

O quicken me after Thy loving-kindness, and so shall I keep the testimonies of Thy mouth.

Guide, strengthen, and accept me, Gracious Lord, in all my works and ways, for the sake of Thy Son, our Saviour, Jesus Christ. Amen.

Psalm xxv.

Our Father, &c.

[The proper Collect.]

God the Father, &c.

For reading, see No. IX. in Appendix II.

AT EVENING PRAYER.

Text.—"Let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus."—Heb. xii. 1

Give me grace, O Merciful Father, that I may bring to good effect the desires and purposes with which I went so lately to Thy holy Table.

Without Thee I can do nothing, but Thy strength is made perfect in my weakness.

Give me a saving faith and knowledge, a sincere love for Thee and for Thy holy Word; a hearty desire to please Thee; a fear of offending Thee; a zeal for Thy glory, and a great regard for everything that belongs to Thee.

Give me grace to love my neighbor as myself, to submit myself to all my betters, to hate all lying, fraud, and wrong.

Give me a tender conscience, a meek and

quiet spirit, a charitable, a humble, and a contented mind.

Give me power over the lusts of the flesh. Let me not follow the customs of a wicked world. O keep me from the ways of the destroyer.

Leave me not to my own choice; keep me from pride and from presumptuous sins; from wicked principles and wicked company.

Order my steps in Thy Word, and so shall no wickedness have dominion over me.

Lead me forth in Thy truth and learn me; for Thou art the God of my salvation: in Thee hath been my hope all the day long.

O keep my soul and deliver me: let me not be confounded, for I have put my trust in Thee.

In Thee, O Father, is my trust; from Thee do I hope for grace, mercy, and salvation, for the sake of Jesus Christ Thy Son, and through the sanctifying influences of the Holy Ghost.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm cxxi.

Our Father, &c.

[The proper Collect.]

God the Father, &c.

During the rest of this week add the following Collect to your usual prayers, morning and evening :—

O merciful Lord God, Who hast vouchsafed to feed us, Thy unworthy creatures, with that Bread which came down from Heaven, and giveth life unto the soul ; so strengthen and sustain me, I beseech Thee, by Thy most gracious gifts, that I may resist all the temptations of the world, the flesh, and the devil, and, walking in the way of Thy commandments, may glorify Thy holy Name, through Jesus Christ our Lord Amen.

Observation 1.—If you have communicated privately with a sick person, you will do well to use all the prayers after Communion in this Book on the Evening of that day and on the following days, as directed.

If for any reason this cannot be done, at least use all that is set down for Sunday after Communion, and say the above Collect for some days after.

Observation 2.—When the Communion is administered on any other day than Sunday, you will have to begin your preparation on the same day the week before, using, at your Evening prayers, the texts and prayers which are here set down for the Sunday Evening before ; the next day, those for Monday, and so on all through.

Observation 3.—There are not very many Churches in this country at this time in which the Holy Communion is administered oftener than once a month ; and this little book was intended chiefly for those who have not more frequent opportunities. So that if you live where it is administered every Sunday, and on the other Holy Days, you will have to make some change in your method of using the Devotions. In that case, use such portions as your time will permit ; only be careful that some part of every day is given up to preparatory meditation and prayer.

Remember that daily prayers in Church and a weekly Communion are very great privileges, and must be answered

for accordingly. "Unto whomsoever much is given, of him shall be much required."

If you have them not at present, they are perhaps withheld from you for a season for your own good. If you failed to profit by them when in your power, how much greater would be your loss!

If you have them, be thankful, but oh! be diligent and be watchful.

Let it be our earnest and continual prayer, that we may become daily more worthy of whatever means of grace we now possess; and that God may multiply them, if it be His will, when He sees that it is good for us; through Jesus Christ our Lord. Amen.

A PRAYER FOR THOSE WHO ARE NOT ABLE TO COMMUNICATE.

If you are kept at home by sickness, or any other just cause, you should endeavor to make up, as far as possible, for the loss you have sustained, by increase of private devotion. This will doubtless bring a blessing though, of course, nothing can supply the place of the Sacrament when it can possibly be had.

The following prayer was composed by the holy Bishop Wilson, for the use of those unfortunately deprived of the spiritual Food needful for their soul's health.

St. Luke xxii. 19.—"This do in remembrance of Me."

O good Saviour, I will, through Thy grace, do this in remembrance of Thee, and in obedience to Thy command, as well as I am able.

I do therefore, this good day, join in desire and spirit, with every Christian congregation in the world, which truly celebrates this holy mystery.

With them I join in giving my devoutest thanks to Thy Almighty Father and our Gra-

cious God, Who did not overlook lost mankind; but sent Thee, His only Son, to redeem us.

With them I call to remembrance what Thou hast done and suffered for us: Thine incarnation, Thy laborious life; Thy bitter passion: Thy death and resurrection: the great deliverance Thou hast thereby wrought for all mankind; and the obligations Thou hast laid upon us.

I acknowledge and receive Thee, O Jesus, as our Heavenly Teacher: as our example and pattern: as our only Mediator and Advocate with God: and as the Sovereign Judge of all mankind.

With Thy Church I join in pleading the merits of Thy all-sufficient sacrifice with Thy Eternal Father: I rely upon that sacrifice for the pardon of all my sins: for the assistance of the divine grace: for deliverance from the corruption of my own nature, and from the malice and snares of the devil: for the fellowship of the Holy Ghost: and for a blessed resurrection: the Lord Almighty, for Thy sake, being reconciled unto me.

I devote my spirit, soul, and body to Thee and to Thy service, beseeching Thee to give me grace, never wilfully to depart from Thy laws.

I join with Thy Church, and plead the merits of Thy sacrifice, for all estates and conditions of men: that none may deprive themselves of the happiness which Thou hast purchased by Thy death.

For all Christian Kings and Governors : for all Bishops and Pastors, that they may preserve the sacred rites committed to their trust :

For all that strive to propagate Thy Gospel ; for a primitive zeal in all that fear Thy Name : for all that sit in darkness, are in error, or are destitute of the necessary means of instruction ; for all that sincerely seek the truth ; for all sinners, that they may have grace and strength to break their bonds :

For all that are in adversity ; for all that suffer wrongfully, or that are deprived of their just rights ; for all that are in pain of body, or anguish of mind and spirit ; for all that are tempted, or in danger of falling into despair ; for all that are in slavery, under persecution, in prison, or in poverty ; for all persons and places in distress by the sword, pestilence, and famine : ¹

For all that are in their last sickness, that they may omit nothing that is necessary to make their peace with God :

For all widows and fatherless children ; for all that call upon God, and have none else to help them :

For this land and this Church, that the Lord may avert the judgments which we justly deserve :

¹ We remember you in our Sacrifices, and in our prayers, as reason is, and as it becomes us to think upon our brethren.—
1 Macc. xii.

For our friends, our relations, our benefactors, and our enemies ; for all that have desired our prayers, and for the whole mystical Body of Christ :

Beseeching the Almighty God, the Creator and Redeemer of all, to have mercy upon all whom He has made and redeemed, and to give unto all grace and help, according to the necessities they labor under, for Thy sake, O Lord Jesus, to Whom, with the Father and the Holy Ghost, be all honor and glory, dominion and power, for ever and ever. Amen.



APPENDIX I.

I.

Prayers for Holy Seasons.

AT CHRISTMAS.

The following may be used, both Morning and Evening, with the Prayers in this volume :

O GOD, Who makest us glad with the yearly remembrance of the birth of Thy only Son Jesus Christ ; grant that as I joyfully receive Him for my Redeemer, so I may with sure confidence behold Him, when He shall come to be my Judge, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

DURING HOLY WEEK.

While preparing for the Easter Communion.

Hear me, O Lord, and remember now the hour in which Thou didst once commend Thy blessed Spirit into the hands of Thy Heavenly Father, when, with a torn body and a broken

heart, Thou didst show forth the bowels of Thy mercy, and die for me. I beseech Thee, O Thou brightness and image of God, so to assist me by this Thy most precious death, that being dead unto the world, I may live only unto Thee; and at the last hour of my departing from this mortal life, I may commend my soul into Thy hands; and that Thou mayest receive me into immortal life, there to reign with Thee for ever and ever.

ON EASTER DAY, AND THE MONDAY AND TUESDAY
FOLLOWING.

O God, Who for our redemption didst give Thine only-begotten Son to the death of the Cross, and by His glorious resurrection hast delivered us from the power of our enemy; grant that I may so die daily unto sin, that I may evermore live with Him in the joy of His resurrection, through the same Jesus Christ our Lord. Amen

BEFORE COMMUNION, ON HOLY THURSDAY, OR
ASCENSION DAY.

Grant, I beseech Thee, O Lord and Saviour, that I may receive in these mysteries, for which I am making preparation, the fulness of Thy grace; that I may be made meet to live with Thee for ever in those mansions, whither Thou art gone to prepare a place for me, and where

Thou livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

FOR WHITSUNTIDE, BEFORE COMMUNION.

Pour down, I beseech Thee, O Lord, upon Thy servant, the Spirit of grace and supplication, that, beholding in these holy mysteries, Him Whom, by my sins, I have pierced, Jesus Christ crucified, I may mourn with a godly sorrow, be quickly healed and live through Him, Who liveth and reigneth with Thee in the unity of the same Spirit, Jesus Christ our Lord. Amen.

N. B. These Collects are not meant to supply the place of those in the Prayer Book, which you can use insted of these or with them as you may think proper. Those in the Prayer Book will generally be all that are needed, but there are times when it is felt an advantage to have other aids at hand. The same remark applies to those which follow.

II.

Prayers for Particular Graces.

FOR FAITH.

ALMIGHTY God, Whom without faith it is not possible to please, enable me, I beseech Thee, so perfectly to believe in Thy Son Jesus Christ, that my faith in Thy sight may never be reprov-

ed ; and grant that, as I am called to a knowledge of Thy grace and faith in Thee, I may avoid all those things that are contrary to my profession, and follow all such as are agreeable to the same ; through Christ our Lord. Amen.

FOR HOPE.

O God, Who hast prepared for all them that put their trust in Thee such good things as pass man's understanding ; give unto me, Thy unworthy servant, such a good hope of life eternal in the heavens, that in all griefs and trials of this uncertain world, my heart may be set on those unfading joys, which Thou hast promised through Jesus Christ our Lord. Amen.

FOR THE LOVE OF GOD, WHICH IS THE FIRST
PART OF CHARITY.

O God, the God of all goodness and all grace, Who art worthy of a greater love than we can either give or understand ; fill my heart, I beseech Thee, with such love towards Thee as may cast out all sloth and fear, that nothing may seem too hard for me to do or to suffer in obedience to Thee : and grant that by thus loving I may become daily more like unto Thee, and finally obtain a crown of life, which Thou hast promised to those that love Thee ; through Jesus Christ our Lord. Amen.

**FOR THE LOVE OF MAN, WHICH IS THE SECOND
PART OF CHARITY.**

Blessed Lord, Who hast given us a new commandment, that we should love one another, and hast taught us that where envy and strife is, there is confusion and every evil work ; give me such a measure of Thy grace that I may be kindly disposed towards all men, and never be the cause of division among any of Thy people. Put away from me all bitterness, and wrath, and anger, and evil speaking, with all malice ; and grant that, in honor preferring others, I may walk in love, even as Thou, Lord, loved me and gave Thyself to die for my sins. Amen.

FOR CHASTITY.

O Lord Jesus Christ, Who in taking upon Thee our flesh, wast pleased to be conceived of a pure and holy virgin ; grant Thy servant grace to withstand all the temptations of the flesh, and with a pure heart and a clean mind to follow Thee in all holy living ; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

FOR CONTRITION.

O Lord God, Who dost not despise the sighing of a contrite heart, and forgettest the sins and

wickedness of a sinner, who mourns and laments truly his old manner of living ; grant unto me, O Lord, true contrition of heart, that I may thoroughly despise and detest my sinful life past, and wholly be converted unto Thee ; through our Lord and Saviour, Jesus Christ. Amen.

FOR DEVOTION.

Assist me mercifully, O Lord, in all my supplications and prayers, that I may not draw near to thee with my lips while my heart is far from Thee. Give me a hearty desire to pray, and grace to pray faithfully, that I may ever live under Thy most mighty protection here, and praise Thee eternally hereafter ; through Jesus Christ. Amen.

FOR THE FEAR OF GOD.

O most mighty God, Who only art high and to be feared ; grant, I beseech Thee, that I may never stray from Thy Commandments through the fear of man, whose breath is in his nostrils : but fill me, O Lord, with the spirit of Thy holy fear which is the beginning of wisdom, that I may be obedient to Thy holy will in all things ; through Jesus Christ our Lord. Amen.

FOR CONTENTEDNESS.

O God, our heavenly Father, Who, by Thy Son Jesus Christ, hast promised to all them who

seek Thy kingdom and the righteousness thereof all things that are needful to their bodies ; keep me, I beseech Thee, under the protection of Thy good Providence, and teach me, in whatsoever state I am, therewith to be content. Give me grace to forsake all covetous desires, and so to pass through things temporal, that I finally lose not the things eternal ; through Jesus Christ our Lord. Amen.

FOR DILIGENCE.

O God, Who hast commanded that no man should be idle, but that we should all work with our hands, the thing that is good ; grant that I may diligently do my duty in that station of life to which Thou hast been pleased to call me. Give me grace, that I may honestly improve all the talents Thou hast committed to my trust ; and that no worldly business, no worldly pleasures may ever divert me from the thoughts of the life to come ; through Jesus Christ our Lord. Amen.

FOR HUMILITY.

Almighty God, Who resistest the proud and givest grace to the humble ; mercifully grant that I may follow the example of the great humility of Thy blessed Son, who did humble Himself, to take upon Him our flesh, and to suffer death upon the Cross ; convince me that I am

less than the least of all Thy mercies ; that, as I am vile in myself, so I may know that I am vile, and may therefore esteem every one better than myself ; through Jesus Christ our Lord. Amen.

FOR JUSTICE.

O God, who hast taught us that to obtain Thy love we must do unto others as we would they should do unto us ; give me grace to cleanse my heart and hands from all fraud and wrong, that I may hurt nobody by word or deed, but be true and just in all my dealings ; that so, keeping innocency, and taking heed unto the thing that is right, I may have peace at the last ; for the sake of Jesus Christ, Thy Son, our Lord. Amen.

FOR MEEKNESS.

Almighty God, Who hast given Thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life ; give me grace to learn of Him Who was meek and lowly of heart, to put on bowels of mercy, meekness, and long-suffering, to be so far from offering the least injury, that I may never return the greatest ; and grant, I beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that I may joyfully serve Thee in

all godly quietness ; through Jesus Christ our Lord. Amen.

FOR PARDON OF SINS.

Almighty God, the Father of Mercy, and God of all comfort, Who only forgivest sin ; forgive unto me my sins, that by the multitude of Thy mercies they may be covered and not imputed unto me ; and grant that, by the operation of the Holy Ghost, I may have power and strength hereafter to resist sin ; through Jesus Christ our Lord. Amen.

FOR PERSEVERANCE.

O Lord, raise up, I pray Thee, Thy power and come among us, and with great might succor me ; that whereas, through my sins and wickedness, I am sore let and hindered in running the race that is set before me, Thy bountiful grace and mercy may help and strengthen me, that, after the example of all Thy saints departed, I may be faithful unto death, and in Thy good time receive a crown of life ; for the sake of Jesus Christ, Thy Son, our Lord. Amen.

ANOTHER.

Almighty and everlasting God, Who not only givest every good and perfect gift, but also increasest those gifts that Thou hast given, I most humbly beseech Thee, Merciful God, to increase

in me the gift of faith, that I may truly believe in Thee and in Thy promises made unto me ; that neither by my negligence, nor frailty of the flesh, nor greatness of temptation, nor by any subtle crafts and assaults of the devil, I may be led astray from Thy commandments, but that, continuing steadfast unto the end, I may be saved ; through Jesus Christ our Lord. Amen.

FOR POWER OVER OUR ENEMIES.

O merciful Father, by Whose power and strength we may overcome our enemies, both bodily and ghostly ; grant me such a measure of Thy grace, that, according to the promise made at my Baptism and renewed by me at my Confirmation, I may overcome the chief enemies of my soul,—the desires of the world, the pleasures of the flesh, and the suggestions of the evil spirit, and may walk before Thee in righteousness and true holiness all the days of my life ; through Jesus Christ our Lord. Amen.

FOR SINCERITY.

O holy Lord, Who searchest the heart and triest the reins ; try me, I beseech Thee, and seek the ground of my heart ; cleanse it from all hypocrisy, and suffer not any accursed thing to lurk within me ; give me truth in the inward parts and purity of heart, that I may see Thee in Thy

glorious kingdom ; through Jesus Christ our Lord.
Amen.

FOR TEMPERANCE.

Gracious Lord, Who art the Author of all good things which we enjoy ; give me grace, I pray Thee, to use them with thankfulness and moderation. Grant that my table may not be made a snare unto me, but that I may so eat and drink, that, my flesh being subdued to the spirit, I may ever obey Thy godly motions in righteousness and true holiness, to Thy honor and glory ; through Jesus Christ our Lord. Amen.

FOR THANKFULNESS.

Gracious God, Who hast taught by Thy holy word that it is a joyful and a pleasant thing to be thankful, give me grace, I beseech Thee, to be truly and sincerely thankful for all Thy mercies from time to time bestowed upon me, and grant that I may use all Thy gifts and mercies to set forth Thy glory, and to set forward my own salvation ; through Jesus Christ our Lord. Amen.

FOR TRUST IN GOD.

O God, Who never failest to help and govern them whom Thou dost bring up in Thy steadfast fear and love ; grant, I pray Thee, that I may lean only on the hope of Thy heavenly grace,

and in all my troubles put my whole trust and confidence in thy mercy, casting all my care upon Thee, and being careful for nothing but to keep Thy testimonies, and to think upon Thy commandments to do them. Grant this, O Father, for Jesus Christ's sake. Amen.

The following TABLE OF COLLECTS will enable you to find Prayers for every Christian grace in the Book of Common Prayer.

<i>Comfort of the Holy Ghost</i>	First Sunday after Ascension.
<i>Humiliation</i>	Whitsunday.
<i>Direction of the Holy Ghost</i>	Nineteenth Sunday after Trinity.
<i>Manifold Gifts of the Holy Ghost.</i>	St. Barnabas.
<i>Means of Grace, Hearing .</i>	St. Bartholomew. St. Luke.
<i>Means of Grace, Reading .</i>	Second Sunday in Advent.
<i>Means of Grace, Fasting .</i>	First Sunday in Lent. Tenth and Twenty-third Sundays after Trinity.
<i>To Convert us from Sin . .</i>	First Sunday in Advent. First Sunday after Easter. St. Andrew. St. James. St. Matthew.
<i>Pardon of Sin and acceptance with God . . .</i>	Twelfth, Twenty-first, and Twenty-fourth Sundays after Trinity. Purification. Second Sunday after Epiphany.

<i>To rescue us from Temptation</i>	Fourth Sunday in Advent. Fourth Sunday after Epiphany. Eighteenth Sunday after Trinity.
<i>To enable us to do good</i>	Fifth Sunday after Easter. First, Ninth, Eleventh, Thirteenth, Seventeenth, and Twenty-fifth Sundays after Trinity.
<i>To bring us to glory</i>	Epiphany. Sixth Sunday after Epiphany.
<i>Charity</i>	Quinquagesima.
<i>Mortification</i>	Circumcision. Easter-eve.
<i>Contrition</i>	Ash Wednesday.
<i>Sincerity</i>	Third Sunday after Easter.
<i>Love of God and his Laws</i>	Fourth Sunday after Easter. Sixth and Fourteenth Sunday after Trinity.
<i>Heavenly desires</i>	Ascension.
<i>Faith, right</i>	Trinity Sunday.
<i>Faith, firm</i>	Seventh Sunday after Trinity. St. Thomas. St. Mark.
<i>Imitation of Christ</i>	Sixth Sunday in Lent. Second Sunday after Easter.
<i>Imitation of Saints</i>	St. Stephen.
<i>Imitation of Saints</i>	St. Paul. St. Philip and St. James. St. John Baptist. Innocents. All-Saints
<i>Guarding of Angels and God's providence</i>	Second, Third, Fourth, and Twentieth Sundays after Trinity.
<i>Deliverance from Enemies</i>	Third Sunday in Lent.
<i>Deliverance from Judgments</i>	Sexagesima.

	Septuagesima.
	Fourth Sunday in Lent.
Support under Afflictions .	Third and Fourth Sundays after Epiphany.
Defence from evil, and sup- ply of good.	Eighth and Fifteenth Sun- days after Trinity.

From the Table in Bishop Wilson's Sacra Privata.



APPENDIX II.

You will find an advantage in reading the following instructive pieces, as you are directed in the body of the book, because the portion for each day bears upon the same subject as the prayers for that day. If you are able to communicate frequently, of course it will not be necessary for you to go through them every time. But it is best to have a *fixed rule* for everything: you are advised, therefore, to read them, as directed, once every quarter without fail.

I.

1.—The holy Apostles of Christ, who were present when He first administered this Sacrament, give us the following account of its end and institution:—

They signify to us in the first place, that *this Sacrament* was ordained by Christ the same night in which He was betrayed; and after they had observed the *Passover*, which had been ordained to preserve the memory of their great deliverance from the bondage in *Egypt*, and which did prefigure, and was a prophecy of a much greater deliverance, which *Jesus Christ* was to be the author of, not only for them but for all mankind; and which *prophecy* was surprisingly fulfilled by that people, without knowing what they were

doing, when they crucified Jesus Christ *the true Paschal Lamb*, the very *same* month, the very *same* day of the month, and the very *same* hour of the day that the *Paschal Lamb* was first ordained to be sacrificed.

Now, after the *Paschal Supper*, as the Apostles relate it, Jesus Christ took bread and blessed it, and brake it, and gave it to His disciples, saying, "Take, eat : this is My Body which is given for you : this do in remembrance of Me." He took also the cup, and gave thanks, and gave it to them, saying, "Drink ye all of this : for this is My Blood of the new covenant, which is shed for you, and for many, for the remission of sins. This do, as oft as ye shall drink it, in remembrance of Me : for as oft as ye shall eat this Bread, and drink this Cup, ye do shew the Lord's death till He come."

In obedience, therefore, to this command of Jesus Christ, Who has delivered us from a much greater bondage than that of *Egypt* : the Christian Church keeps up the memory of *His love*, *His sacrifice*, and *His sufferings*, and *death*, after this solemn manner.

First ; as an acknowledgment that our lives and all that we eat or drink to preserve them, are owing to the bounty of God, we present upon *His table*, by the *hands* of His own minister, a portion of His creatures, the best we have for the support and comfort of our natural life,

namely, *bread* and *wine*. After this, the *bread* and *wine* are consecrated, the *bread* is broken, and the *wine* poured out, to represent the death of Christ, Whose Body was broken, and Whose Blood was shed for us.

Then the *minister of God*, as the *steward of God's household*, applies these blessings to every person, who receives this Sacrament, in this devout prayer: "The Body and Blood of Christ, Which were given and shed for thee, preserve thy body and soul unto everlasting life."

And we may be assured of it, that this *Sacrament* will be to every worthy communicant what the *tree of life* would have been to Adam and Eve in Paradise: and that as *they*, had they continued obedient, would have been in no danger of temporal death; even so *we*, while we feed on this Bread, now endued with a life-giving Spirit, and live as we ought to do, are in no danger of death eternal: these being *pledges* to assure us, that as certainly as bread and wine do nourish our bodies, so do these seal to us all the benefits which Jesus Christ hath purchased for us, by His sacrifice and death.

BISHOP WILSON.

2. The oftener we partake of the Lord's Supper, the greater benefit and comfort we shall receive from it: it is by frequent acts that habits are produced. It is by often eating and drink-

ing this spiritual food that we learn how to do it, so as to digest and convert it into proper nourishment for our souls I shall say no more, but that I never expect to see our Church settled, primitive Christianity revived, and true piety and virtue flourish again among us, till the Holy Communion be oftener celebrated than it hath been of late in all places of the kingdom ; and am sure that, if people were but sensible of the great advantage it would be to them, they would need no other arguments to persuade them to frequent it as often as they can. For we should soon find, as many have done already, by experience, that this is the great means appointed by our blessed Redeemer whereby to communicate Himself, and all the merits of His most precious death and passion, to us, for the pardon of our sins, and for the “purging of our conscience from dead works to serve the living God.” So that, by applying ourselves thus constantly unto Him, we may receive constant supplies of grace and power from Him to live in His true faith and fear all our days ; and by conversing so frequently with Him at His holy Table upon earth, we shall always be fit and ready to go to Him, and to converse perpetually with Him, at His kingdom above, where we shall have no need of sacraments, but shall see Him “face to face,” and adore and praise Him for ever ; as for all

His other blessings, so particularly for the many opportunities He hath given us of partaking of His most blessed Body and Blood.

BISHOP BEVERIDGE.

II.

1. As this Sacrament looks back it is a memorial which our Saviour hath left in His Church of what He was pleased to suffer for her. For, though these sufferings of His were both so dreadful and holy as to make the heavens mourn, the earth quake, and all men tremble; yet because the greatest things are apt to be forgotten when they are gone, therefore He was pleased at His last supper to ordain this as a holy memorial, representation, and image of what He was about to suffer. So that when Christian posterity (like the young Israelites, who had not seen the killing of the first Passover) should come to ask after the signification of these things—this Bread, this Wine, the breaking of the one, the pouring out of the other, and the participation of both—this sacred mystery might expose to faithful beholders, as a present and constant object, both the martyrdom and the sacrifice of the crucified Saviour, giving up His flesh, shedding His blood, and pouring out His very soul for the expiation of their sins

DR. BREVINT.

2. As every Christian is obliged, at the peril of his soul, to observe it, so the duty must be such as every one, even the most unlearned, may understand, if it is not his own fault.

And so indeed it is ; for as an *Israelite* [Lev. i. 4] under the law being obliged to lay his *hand* upon the *head* of his sacrifice, confessing his sins, and laying them, as it were, *upon that creature* : as he did easily understand, that this was to show him that death was the due reward of sin ; that this ought to humble him before God, and to give him the greatest abhorrence of sin, which could not be pardoned but by the loss of life of an innocent creature ; as this was plain to the meanest *Israelite*, even so the most unlearned *Christian*, when he considers that our Lord Jesus Christ became a sacrifice for us, and that on Him all our sins were laid, on Him Who knew no sin ; he will easily understand how sad our condition was, which required such a sacrifice ; that this therefore ought to humble us, to lead us to repentance, to make us fearful of offending God, and to abhor those sins which cost Jesus Christ His life, before God could be prevailed with to pardon them.

He will also easily understand, that the love of Christ, and the remembrance of His death, ought to be very dear to us ; and that the oftener we remember it in the manner He ordained, the more graces we shall receive of God ; the firmer

will be our *faith*, the surer our *pardon*, and the more comfortable our *hopes* of meeting Him, not as an *enemy*, but as a *friend*, at Whose table we have been so often entertained.

BISHOP WILSON.

III.

1. The sacrifice that is most proper and peculiar to the Gospel is the Sacrament of our Lord's Supper, instituted by our Lord Himself, to succeed all the bloody sacrifices in the Mosaic law.

.

It may as properly be called a sacrifice as any that was ever offered, except that which was offered by Christ Himself: for His, indeed, was the only true expiatory sacrifice that was ever offered. Those under the law were only types of His, and were called sacrifices only on that account, because they typified and represented that which He was to offer for the sins of the world: and, therefore, the Sacrament of Christ's Body and Blood may as well be called by that name as they were. They were *typical*, and this is a *commemorative* sacrifice. They foreshowed the death of Christ to come; this shows forth His death already past. "For as often," saith

the Apostle, "as ye eat this Bread, and drink this Cup, ye do show the Lord's death till He come." 1 Cor. xi. 26. This is properly our Christian sacrifice, which neither Jews nor Gentiles can have any share in, as the Apostle observes: "We have an Altar, whereof they have no right to eat which serve the tabernacle," Heb. xiii. 10. An Altar, where we partake of the great sacrifice, which the eternal Son of God offered up for the sins of the whole world, and ours among the rest: that Almighty God may be reconciled to us, and receive us again into His love and favor, and make us happy in the enjoyment of it for ever. Which is so great a blessing, that they who really mind their own good and welfare can no more forbear to partake of this Sacrament, when they may, than they can forbear to eat when they are hungry, and have meat before them.

BISHOP BEVERIDGE.

2. When Christ was consecrated on the Cross, and became our High Priest, having reconciled us to God by the death of the Cross, He became infinitely gracious in the sight of God, and was admitted to the celestial and eternal priesthood in heaven, where, in the virtue of the Cross, He intercedes for us, and represents an eternal Sacrifice in the heavens on our behalf That there is no other sacrifice to be offered, but

that on the Cross, it is evident, because "He hath but once appeared, in the end of the world, to put away sin by the Sacrifice of Himself;" and therefore, since it is necessary that He hath something to offer, so long as He is a Priest; and there is no other sacrifice but that of Himself, offered upon the Cross, it follows, that Christ in heaven perpetually offers and represents that Sacrifice to His heavenly Father, and, in virtue of that, obtains all good things for His Church.

Now, what Christ doth in heaven, He hath commanded us to do on earth: that is, to represent His death, to commemorate His Sacrifice, by humble prayer and thankful record; and by faithful manifestation and joyful Eucharist, to lay it before the eyes of our heavenly Father, so ministering in His priesthood, and doing according to His commandment and example: the Church being the image of heaven; the Priest, the minister of Christ; the holy Table being a copy of the celestial altar; and the eternal Sacrifice of the Lamb slain from the beginning of the world, being always the same: it bleeds no more after the finishing of it on the Cross; but it is wonderfully represented in heaven, and graciously represented here; by Christ's action there, by His commandment here. And the event of it is plainly this, that as Christ, in virtue of His Sacrifice on the Cross, intercedes for us with His

Father, so does the minister of Christ's priesthood here: that the virtue of the eternal Sacrifice may be salutary and effectual to all the needs of the Church, both for things temporal and eternal.

BISHOP TAYLOR.

IV.

1. Jesus Christ, while He was on earth, had told His disciples and followers, that He was *the bread of life*, the life-giving bread, *which came down from heaven, which if any man should eat, he should live for ever*: that *this bread is His flesh, which He would give for the life of the world*. He adds, "*Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day.*"

These were then, indeed, strange sayings to His followers. Some said, "How can this man give us His flesh to eat?" Others were offended, and departed from Him. But when His time came, that He was to die, and to become a sacrifice for the sins of the world, He explained Himself to His apostles, when He appointed that ordinance or sacrament, which is called **THE LORD'S SUPPER**. For then He took Bread, and

having blessed it, He gave it to His disciples, and said, "*This is My Body which is given for you.*" And of the Wine He said, "*This is My Blood which is shed for you, and for many ;* **EAT THE ONE, AND DRINK THE OTHER, IN REMEMBRANCE OF ME.**"

Then they understood, that when before He had spoken of eating His flesh, and drinking His blood as necessary to eternal life, He did not mean it in such a manner as they then understood it ; but in a spiritual manner, as He now explained it : namely, that Christ is our life, the food of our souls, in this Sacrament. As common bread is the food of our bodies, so This is the support of our spiritual life.

BISHOP WILSON.

2. All the way did He preach to them, even till they came to Emmaus, and their hearts were hot within them, which was a good sign ; but their eyes were not opened but at the "breaking of bread," and then they were. That is the best and surest sense we know, and therefore most to be accounted of. There we taste, and there we see : "Taste and see how gracious the Lord is." There we are made to "drink of the Spirit ;" there our "hearts are strengthened and stablished with grace." There is the Blood which shall "purge our consciences from dead works," whereby we may "die to sin." There

the Bread of God, which shall endue our souls with much strength; yea multiply strength in them to live unto God: yea to live to Him continually: for he that "eateth His flesh and drinketh His blood dwelleth in Christ, and Christ in him;" not inneth, or sojourneth for a time, but dwelleth continually. And never can we more truly or properly say, "In Christ Jesus our Lord," as when we come new from that holy action, for then He is in us, and we in Him indeed.

BISHOP ANDREWES.

3.—"He that eateth Me, shall live by Me." The words spoken concerning that, are both "spirit and life," whether we seek for the spirit, or seek for life. Such was the means of our death, by eating the forbidden fruit; the first-fruits of death: and such is the means of our life, by eating the flesh of Christ, the first-fruits of life.

And herein we shall very fully fit, not the time only and the means, but also the manner. For as by partaking the flesh and blood, the substance of the "first Adam," we came to our death, so to life we cannot come, unless we do participate with the flesh and blood of the "second Adam," that is, Christ: we drew death from the first, by partaking of the substance; and so must we draw life from the second, by the same. This is the way: become branches of the Vine and partakers of His nature, and so of His life *and verdure both.*

IDEM.

V.

I.—Happy therefore will all those be who, after the example of these sick and diseased people, being sensible of their infirmities and danger, do go to Him for help, and take all opportunities of going by faith to the Physician of their souls; He having blessed this very ordinance, for our help and comfort, with a power of healing all our spiritual diseases.

We see (Mark vi. 56) that the very border of His garment, by His blessing, had the virtue to heal all those that, through faith in Him, touched it, of all their bodily infirmities. And shall we doubt the blessed effects of this holy ordinance to every worthy communicant, to procure for him the favor of God, the pardon of his sins, the assistance of God's Holy Spirit, and eternal life and happiness after death?

God forbid we should any of us doubt this God can affix and join His blessings and helps to whatever He pleases. By his appointment, the common waters of Jordan healed Naaman the Syrian. By His appointment, a brazen serpent healed all those that were bitten, only by looking upon it with faith in God's commandments. By the very shadow of St. Peter, many, we are assured, were healed of their diseases. And here, *as many as touched our Saviour's garments were made whole.*

And it is thus that the two Sacraments become means of salvation to all such as with faith receive them. The *water* in BAPTISM, with the blessing and grace of God, has power in it to cleanse us from our sins. And the *bread* in the LORD'S SUPPER, being set apart and blessed, becomes the Bread that nourisheth to eternal life.

Why then does any Christian neglect this sovereign medicine? It is everywhere to be met with, as Jesus Christ Himself was when He was on earth. Wherever Christians live, whether in villages, or cities, or towns, or country, they may have this blessed cure of their disorders, if it is not their own fault.

Our Lord Himself gives us the true reason why people are not sensible of this mercy which is offered them: *They that be whole*, that do not feel their disorders and danger, *will not be persuaded that they need a physician, but they that are sick*. These, and these only, will be glad of, and look out for help.

BISHOP WILSON.

2.—And now, if after what has been said, and I hope believed (for we dare not say anything but what Christ has commanded us to say and speak,) if after what you have heard you are not sensible that your disorders are many, and great, and of very dangerous consequences if not *cured*: there is no help for it, you must perish.

This is not what our merciful God and Saviour designed, when he appointed this holy Sacrament to be observed by all that hope for salvation through His merits. He la'd down His life, to convince all mankind that their souls were in danger without His grace and help. He appointed this service, that they might not forget their danger, and that they might have a cure for their diseases, and their fears. Whoever will not accept of this remedy, there is no hope left for him : this being the only remedy for our sins, which are the diseases of our souls : the only medicine to obtain our pardon and the grace of God, to mend the corruptions of our nature, to increase and confirm our faith, without which it will be impossible to please God, or to be made whole. In short, this is the only medicine to supply the graces we want ; the bread by which the life and health of our souls is to be preserved. It is as much the support of our souls as common bread is the food and support of our bodies. These and many more are the blessings which every Christian may expect who goes worthily to the Lord's Table.

IDEM.

VI.

1.—Sound thy heart to the bottom, and try nicely, to be thoroughly satisfied of thy sin-

cerity. Let no day pass without an account taken of thy life, and be sure to observe very diligently what ground you gain or lose, what alteration appears in your temper, behavior, affections, desires: what resemblance or degeneracy from God: how near approaches you make, or to what distance you are cast. Above all other subjects, study your own self; for he who is thoroughly acquainted with himself hath attained to a more valuable sort of learning, than if the course and position of the stars, the virtues of plants, the nature of all sorts of animals, &c., had employed his thoughts.

Govern your passions; manage your actions with prudence; and where false steps have been made, correct them for the future. Let nothing be allowed to grow headstrong and disorderly, but bring all under discipline. Set all your faults before your own eyes, and pass sentence on yourself with the same severity that you would do on another. When this is done, seriously lament your transgressions: open your guilt and grief before God: show Him the troubles of a wounded conscience; and when you mortify yourself, and melt away in tears of contrition before Him, extend your charity to your fellow Christians.

S. BERNARD.

2.—He that communicateth of this Sacrament

unworthily, is accounted guilty of profaning and vilifying the Body and Blood of Christ: we must, therefore, to avoid this guilt, prepare for this great duty by examining and trying ourselves, whether or no we discern aright the Lord's Body, and have that esteem of It, and come with that holy reverence and affection of heart to receive It as becomes us. Whether we be constant to our baptismal vow of repentance, faith, and new obedience: thankful to God in Christ for the blessing of redemption, and for the benefits commemorated, sealed, and conferred on us in this Sacrament; and in perfect charity with all men.

If we find upon examination that we are sincere Christians, though very weak and imperfect; and if we continue resolved to keep covenant with God, and desire nothing more earnestly than strength of grace from the Spirit of Christ, to make good our resolutions: we are there to renew our covenant most seriously; we are to rejoice in hope of eternal life, which by this holy Sacrament is sealed anew unto us as often as we worthily partake of it

PREB. ELLIS.

3.—I shall add but one thing more concerning the things which are to be done before the Sacrament; and that is an advice, that if any person, upon a serious view of himself, cannot satisfy

his own soul of his sincerity, and so doubts whether he may come to the Sacrament; he do not rest wholly on his own judgment in the case; for if he be a truly humbled soul, it is likely he may judge too hardly of himself; if he be not, it is odds but if he be left to the satisfying his own doubts, he will quickly bring himself to pass too favorable a sentence: or whether he be the one or the other, if he comes to the Sacrament in that doubt, he certainly plunges himself into farther doubt and scruples, if not into sin. On the other side, if he forbears because of it, if that fear be a causeless one, then he groundlessly absents himself from that holy ordinance, and so deprives his soul of the benefits of it. Therefore, in the midst of so many dangers, which attend the mistake of himself, I would, as I said before, exhort him not to trust to his own judgment, but to make his case known to some discreet and godly minister, and rather be guided by his, who will probably (if the case be duly and without any disguise discovered to him) be better able to judge of him, than he of himself. This is the counsel the Church gives in the exhortation before the Communion, where it is advised, that if any, by other means there before-mentioned, *cannot quiet his own conscience, but require further counsel and comfort, then let him go to some discreet and learned minister of God's word, and open his grief, that he may receive*

such ghostly counsel, advice, and comfort, that his conscience may be relieved, &c. This is such advice as should not be neglected, neither at the time of coming to the Sacrament, nor at any other, when we are under any fear or reasons of doubt concerning the state of our souls. And for want of this, many have run into very great mischief, having let the doubt fester so long, that it hath either plunged them into deep distress of conscience; or, what is worse, they have, to still that disquiet within them, betaken themselves to all sinful pleasures, and so quite cast off all care of their souls.

But to all this it will perhaps be said, that this cannot be done without discovering the nakedness and blemishes of the soul, and there is shame in that, and therefore men are unwilling to do it. But to that I answer, that it is very unreasonable that it should be a hindrance: for, first, I suppose you are to choose only such a person as will faithfully keep any secret you shall commit to him, and so it can be no public shame you can fear. And if it be in respect of that single person you need not fear that neither; for supposing him to be a godly man, he will not think the worse of you, but the better, that you are so desirous to set all right between God and your soul. But if indeed there were shame in it, yet as long as it may be a means to cure both your trouble and your sin too, (as certainly

godly and faithful counsel may tend much to both,) that shame ought to be despised; and it is sure it would, if we loved our souls as well as our bodies: for in bodily diseases, be they never so foul or shameful, we account him a fool, who will rather miss the cure than discover it: and then it must here be so much greater folly, by how much the soul is more precious than the body.

But God knows it is not only doubtful persons, to whom this advice might be useful: there are others of another sort, whose confidence is their disease, who presume very groundlessly of the goodness of their estates; and for those it were most happy, if they could be brought to hear some more equal judgments than their own in this so weighty a business. The truth is, we are generally so apt to favor ourselves, that it might be very useful for the most, especially the more ignorant sort, sometimes to advise with a spiritual guide, to enable them to pass right judgments on themselves; and not only so, but to receive directions how to subdue and mortify those sins they are most inclined to, which is a matter of so much difficulty, that we have no reason to despise any means that may help us in it.

THE WHOLE DUTY OF MAN.

4.—A Christian, therefore, when he reflects

upon this article of his creed (the forgiveness of sin,) should argue thus with himself: This great goodness of God ought, in all reason, to lead me to repentance. If repentance must go before pardon, why do I delay it one moment? If repentance is the gift of God, why do I not ask it? What if I should provoke God by this contempt of His mercy, to leave me to myself? I will, therefore, beg of God to give me that repentance, to which He has promised mercy and pardon; I will not be afraid to see the charge that is against me, because I have the word of my Saviour of it, *that all sins shall be forgiven unto the sons of men*, except that one against the Holy Ghost, which no man has committed who sues to God for pardon, which he could not do, but by the assistance of that Holy Spirit.

And if my sins are such as give me great disturbance of mind, I will not only confess them to God, but I will apply to some one of those pastors whom God has appointed to be the ministers of reconciliation between God and man: to him I will open my case and my grief; I will take his ghostly counsel and directions; and when he judges my repentance to be sincere, according to the rules of the gospel, I will beg of him to give me Absolution; for sure those words of Jesus Christ were not so often repeated to no purpose, "Whosoever sins ye remit, they are remitted unto them." I will, therefore, faith-

fully believe, that it will be unto me according to this word.

BISHOP WILSON.

5.—*The Benefit of Absolution.*—If we would choose to believe rather than dispute, it would be a powerful cordial to every troubled spirit, by a particular officer from the kingdom of heaven to be thus saluted; and he that cannot value this absolution from the priest, can no other way receive satisfaction to his doubts and fears, unless he expect to be assured of his remission by an immediate revelation, or can be content to stay till the day of judgment for the resolution of this great inquiry. Let it therefore cheer your hearts, ye contrite ones, to hear this blessing from your spiritual father, for, behold, it contains all that you do need or can desire. Are you miserable? Here is mercy. Are you sinful? Here is pardon. Are you liable to punishment? Here is deliverance. Are you desirous, but unable to do good? Here is strength and confirmation. Are you fearful of death and hell? Here is heaven and everlasting life. And all this asked of God by one that He hath commissioned to make this prayer: so that your only care is, that your repentance be such as your minister believes it to be, and this absolution shall certainly be confirmed in the high court of heaven, and not one word thereof shall fall to the ground.

DEAN COMBER.

VII.

1.—Luke xv. 17—24.—Let us observe the several degrees of a sinner's conversion and penitence. The first is, that he knows his misery, and the corruption of his own heart: the second is, that he resolves to forsake sin and the occasion thereof. A man cannot forsake them both too soon. The third degree is, when a sinner turns towards God, looks upon Him as a Father, entertains a desire to return to Him, takes a resolution of doing it, and is convinced that he must not delay it. The fourth is, his making a confession of his sin, and beginning that confession by a name of love, "my Father:" because the love of God is the foundation of all true repentance. The chief motive to the hatred of sin is, because it is contrary to the goodness of God, and because He, Who is the best of all Fathers, is offended thereby. The fifth is, his humbling himself, as being altogether unworthy of the grace and mercy of God. It is love, and the Spirit of adoption, which give us a right to call God our Father. The acknowledgment of our own unworthiness is an acceptance of the humiliation which is due to the sinner. God, with His grace, prevents the penitent in all his steps. He pours into the heart of true penitents so much comfort and

delight, as inspires them with a holy confidence of the pardon of their sins, and of reconciliation. In the next place, the sinner openly owns his sin, and bears the shame of his ingratitude. The more a penitent humbles himself, the higher does God raise him, and heap upon him greater benefits. To the grace of reconciliation, God adds abundance of other graces, with which He covers the nakedness of a converted sinner, clothing Him with Jesus Christ : His righteousness, His merits, His virtues. He seals this new covenant with a lively impression of His Spirit, which is the seal of adoption, a pledge of the inheritance in heaven, and an earnest of the eternal promises. He gives him such graces and assistances as enable him to walk in the way of His commandments and in the practice of good works. He must not live either to the world, or to sin, which gave him death, or to himself; but he must live to Him Who was made man, on purpose to seek Him, and Who died to raise him to life. Let his life, therefore, be one continued act of thanksgiving.

It is in true penitents, that the power of a Saviour, and the truth of salvation, are most evidently seen. Give me, Lord, this true repentance, which restores Thee to sinners, and causes them to find in Thee an Almighty and Divine Saviour.

QUESNEL.

*2.—Rules of Caution, or Helps to Obedience ;
called by some the Hedge of the Law.*

To break the serpent's head, by guarding against his temptations.

Constantly to remember our latter end.

To live soberly and watch always.

To cut off occasions from the enemy, who seeks occasions.

Never to allow ourselves in idleness :

Nor to converse with vain and disorderly persons ; but to frequent and love the company of the good.

To make a covenant with our eyes, and bring our body into subjection.

To give ourselves much unto prayer, and to retire from the world, by the exercise of penitence, abstinence, and mortification.

With these thorns, Lord, let me be hedged about, that I wander not after vanity.

Hold Thou me in with bit and bridle, when I would break away from Thee.

O ! Thou Who hast invited me, compel me to come in to my own happiness.

BISHOP ANDREWES.

VIII.

1.—The second happiness assured by this holy Eucharist is, that we are thereby united to Jesus, so as to have fellowship with Him (1 John

i. 3); and in St. Paul's phrase we do thereby become members of His body, of His flesh, and of His bones (Eph. v. 30); for He gives us Himself to be our food, with intent that He may be one with us, and we with Him; and since we have been fed with that Food, with which God feeds His dearest children, and have participated of that Spirit which quickens the great mystical Body of Christ, (1 Cor. xii. 13,) we may infer, that we are living members of the true Church also.

DEAN COMBER.

2.—Now, "The Bread which we break, is it not the partaking of the Body, of the Flesh, of Jesus Christ?" It is surely; and by it, and by nothing more, are we made partakers of this blessed union. A little before He said, "because the children were partakers of flesh and blood, He also would take part with them." May not we say the same? Because He hath done so, taken ours of us, we also ensuing His steps will participate with Him, and with His flesh, which He hath taken of us. It is most kindly to take part with Him in that which He took part in with us, and that to no other end, but that He might make the receiving of it by us a means whereby He might dwell in us, and we in Him; He taking our flesh, and we receiving His Spirit; by His flesh which He took of us receiving His Spirit which He imparteth

to us ; that as He by ours became *partaker of the human nature*, so we by His might become *partakers of the Divine nature*.

BISHOP ANDREWES.

3.—The communion with the Father and the Son is wrought by the communication of the Spirit ; for hereby do we become the Sons of God in that we have received “the Spirit of adoption, Whereby we cry, Abba, Father” (Rom. viii. 15.) ; and thereby do we become coheirs with Christ, in that “because we are sons God hath sent forth the Spirit of His Son into our hearts, crying Abba, Father ;” so that “we are no more servants, but sons ; and if sons, then heirs of God through Christ.” Gal. iv. 6, 7.

This is the communion which the saints enjoy with the Three Persons of the Blessed Trinity ; this is the heavenly fellowship represented unto entertaining Abraham, when “the Lord appeared unto him, *and* three men stood by him.” (Gen. xviii. 1, 2) ; for our Saviour hath made us this most precious promise, “If any man love **Me** he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him.” John xiv. 23. See Rom. viii. 9 ; 1 Cor. iii. 16.

The saints of God in the Church have communion with the holy angels.

“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Heb. i. 14.) They have a particular sense of our condition, for Christ hath assured us that “there is joy in the presence of the angels of God over one sinner that repenteth.” (Luke xv. 10.) And upon this relation the angels, who are all the angels, that is, the messengers, of God, are yet called the angels of men, according to the admonition of Christ; “Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father Which is in Heaven.” (Matt. xviii. 10.)

The saints of God living in the Church of Christ have communion with all the saints living in the same church. “If we walk in the light, we have fellowship one with another.” (1 John i. 7.) We all have benefit of the same ordinances, all partake of the same promises, we are all endued with the graces of the same mutual love and affection, keeping “the unity of the Spirit in the bond of peace,” (Eph. iv. 3,) all engrafted into the same stock, and so receiving life from the same root, all “holding the *same* Head, from which all the Body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.” (Col. ii. 19.)

Lastly.—The saints of God living in the

Church of Christ are in communion with all the saints departed out of this life, and admitted to the presence of God. Jerusalem is sometimes taken for the Church on earth, sometimes for that part of the Church which is in heaven, to show that as both are represented by one, so both are but one city of God. Wherefore thus doth the apostle speak to such as are called to the Christian faith, "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant." (Heb. xii. 22, 23.) Indeed *the communion of saints* in the Church of Christ with those which are departed is demonstrated by their communion with the saints alive. For if I have communion with a saint of God, as such, while he liveth here, I must still have communion with him when he is departed hence: because the foundation of that communion cannot be removed by death. The mystical union between Christ and His Church, the spiritual conjunction of the members to the Head, is the true foundation of that communion which one member had with another, all the members living and increasing by the same influence which they receive from him. But death, which is nothing else but

the separation of the soul from the body, maketh no separation in the mystical union, no breach of the spiritual conjunction ; and consequently there must continue the same communion, because there remaineth the same foundation.

BISHOP PEARSON.

IX.

I.—If you once permit your own will to obtain the victory over any known duty, you will never attain to any excellence. A strict and steady perseverance in well doing, can alone procure for you the favor of God. We are always too much inclined to hear ourselves on every occasion, and to shut our ears to the calls of duty. God alone directs the hearts of all men ; pray to Him, therefore, to purify your heart, and to turn towards you the hearts of others. “ Except the Lord keep the city, the watchman waketh but in vain.” If you suffer the allurements of the world to draw you aside from God and your duty, and to banish him from your thoughts, you are a thousand times more criminal than if you had never known Him. God demands from us as much perfection in this life as our nature will admit ; and He commands us to labor unceasingly for it. Jesus Himself said to His disciples—“ Be ye therefore perfect, as your heavenly Father is perfect :” and our blessed Lord has taught us to

pray that the will of God may be done on earth, as it is in heaven. We are all invited to this state of perfection ; but how few, alas ! endeavor to attain it ! Be sober, be vigilant, in the performance of your duty ; and do not follow the example of the ungrateful Israelites, who, being sustained by God with manna in the wilderness, murmured against His goodness, because they had not also the flesh-pots of Egypt.

ARCHBISHOP FENELON.

2.—We are sometimes inclined to believe that our prayers are not accepted by God, if we do not feel a certain degree of pleasure arising from the performance of this duty ; if we do not feel the love of God powerfully stirred up within our souls. This is a mistaken notion. Prayer is not meant to charm our fancy, or to produce a pleasant delusion of the soul ; neither does the grace of God always move our hearts so that it may be felt. It is a duty we owe to God, because He has commanded it ; it is a humbling of ourselves before our Maker ; an attempt by entreaty to turn away His wrath, and procure His help against the temptation of sin.

Let us, therefore, draw near with a pure heart, in full assurance of faith, making our petitions in the name of our Lord Jesus Christ, and relying on His merits alone for God's acceptance of them.

IDEM.



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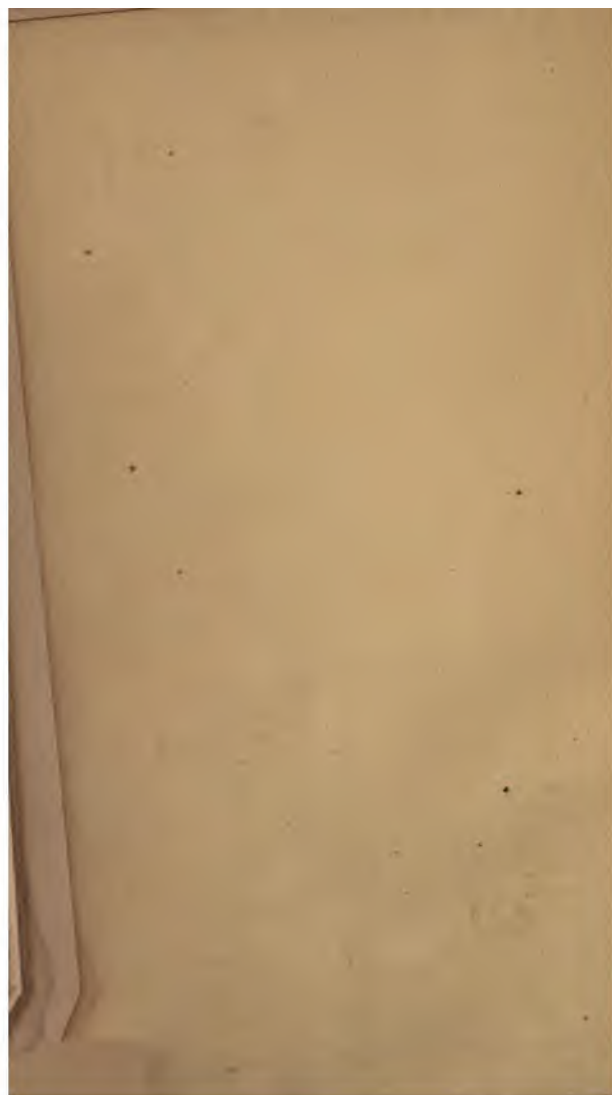
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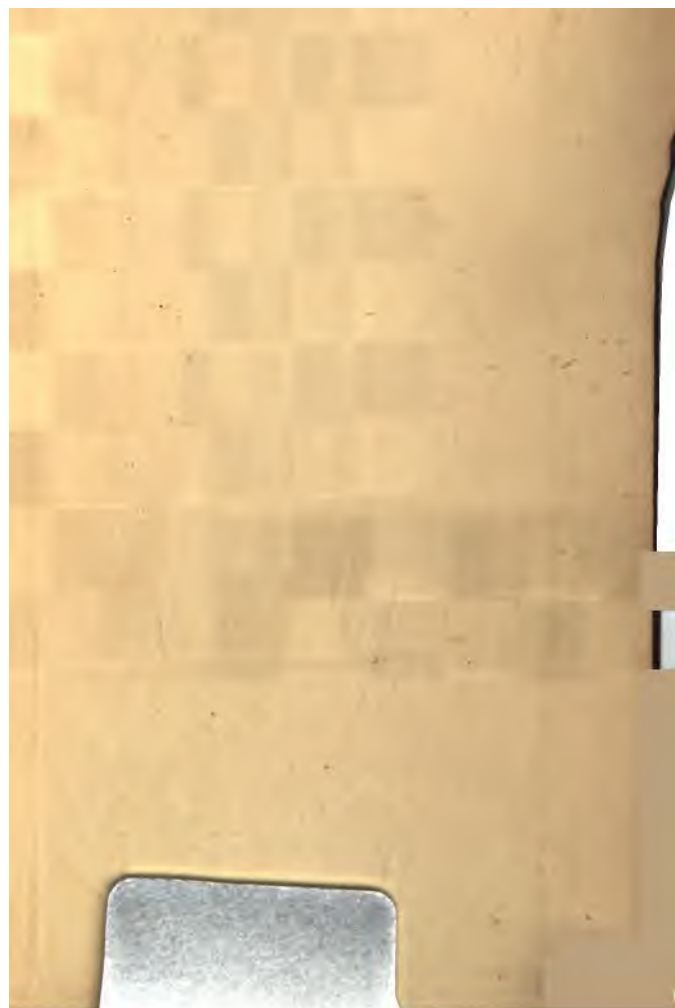
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